

THE CHRISTIAN CENTURY

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Number 48

Disciples and the Increasing Passion for the Spiritual

Editorial

The Training of a Christian Leadership

By W. C. Morro

Our "Visionary" President

By George Creel

Vodka Vanishes from Russia

The Story of a Prohibition Miracle

CHICAGO

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THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and

significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page* for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill

H. D. C. MacLachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.

Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

*In order to secure the space necessary for the announcement of the first Membership Certificate issued by the Disciples Publication Society the Co-operation Committee has given the entire space of page 3 to that purpose this week

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THOMAS CURTIS CLARK, Editor

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Disciples Publication Society - 700-714 E. Fortieth St. Chicago

The Co-operation Committee gives its place on this page this week to the following signal announcement which is in line with the task the Committee was set apart to accomplish. Next week this page will contain an interesting personal article by Mr. Traxler, Chairman of the Co-operation Committee.

MEMBERSHIP
CERTIFICATE

THIS SERIES EXPIRES
DECEMBER 31 1918.

Disciples Publication Society

THIS CERTIFIES that the Sunday School
of First Church at Bloomington, Illinois
is entitled to be represented in the
DISCIPLES PUBLICATION SOCIETY
by one member who shall enjoy all the rights
and privileges accorded by the constitution
of the Society.

NUMBER 1

DISCIPLES PUBLICATION SOCIETY
BY Thos S. Clark
SECRETARY

Bloomington, Illinois, Wins First Honor

THE Sunday School of First Church, Bloomington, Ill., Rev. Edgar DeWitt Jones, pastor, and Dr. C. P. Hanson, superintendent, earns the first certificate of membership in the Disciples Publication Society.

Their credit coupons, amounting to one hundred dollars worth, were presented many months ago, but the certificates were not printed until the past week. Other schools have since presented their coupons and their certificates are now being issued. Among them are Central Church, Des Moines, Ia.; Magnolia Ave., Ft. Worth, Tex.; New Berlin, O.; Wabash Ave., Kansas City, etc. Scores of schools have acquired sufficient credit to claim membership and they will no doubt present their coupons as soon as they learn that the certificates are now ready for issuance.

The Disciples Publication Society is destined to bind together hundreds and ultimately thousands of our worthy churches and Sunday-schools in a fellowship of the highest ideals of Christian education and service. It is a thoroughly co-operative, mutual and democratic organization. It has no private ends to serve. It has no "boss" over it. Nobody

can make personal profit out of it. Its directors are subject to re-election or retirement. It is a true "brotherhood publication enterprise" and will be just what the brotherhood makes it. Its power for good is unlimited.

As its inner principle and purpose are discerned the Society will captivate the imagination of our church and Sunday-school leaders and win their enthusiastic loyalty and patronage.

The Society does not ask Sunday-schools to patronize it because it is a brotherhood house. It does not ask for patronage at all. Its position is that every Sunday-school ought to buy the best literature it can find, wherever it can find it.

The fact that whatever profits may be earned by the Disciples Publication Society are to go to missionary and educational causes is not sufficient reason why Sunday-schools should buy their literature here.

But the Society believes it offers far and away the richest, most stimulating and most adequate system of Sunday-school literature

in existence. All it asks is that the schools will send for samples and compare them with anything else published. Their own good sense will then tell them what to do.

THE Disciples Publication Society is a religious corporation through which the churches and Sunday-schools of the Disciples of Christ own and control the publication of their literature of religious education and information.

The Society has no capital stock and no individual owners. Private persons do not benefit by its earnings.

Its charter provides that any profits are appropriated to the cause of religious education as represented in the work of missionary societies, Sunday-schools, colleges, and other organizations that promote Christian progress through Christian culture.

In lieu of private stockholders, the by-laws provide for members of the Society to be named by local churches and Sunday-schools. Any church or school purchasing \$100 worth of literature or merchandise from the Society is thereby qualified to name one member.

Credit coupons are issued from time to time for all purchases of literature or merchandise amounting to \$5 or any multiple of \$5. Upon presentation of \$100 worth of these coupons a membership certificate is issued.

A church or school is not limited in the number of membership certificates it may earn, and it is entitled to name one member for each membership certificate held. In every meeting of the Society each member is entitled to cast one vote.

Membership certificates cover a period of five years, at the end of which period a new series of certificates is issued, based upon patronage then current.

The meetings of the Society are held annually, at the time of the national conventions.

The executive management of the business of the Society is committed to a board of trustees who are elected by the Society at its annual meetings.

The Society is thus a thoroughly mutual, unselfish, and democratic organization, whose property and policy are completely in the control of the churches and Sunday-schools of the brotherhood and whose aim is to advance the cause of religious education and serve the Kingdom of God.

It is worthy the most generous patronage of all Christian people.

Any Sunday School or Church in the Brotherhood may earn a Membership in the Disciples Publication Society SIMPLY BY PATRONIZING IT!

Character Talks

By Frank Waller Allen,
pastor of First Christian
Church, Springfield, Ill.

THE GREAT FRIEND

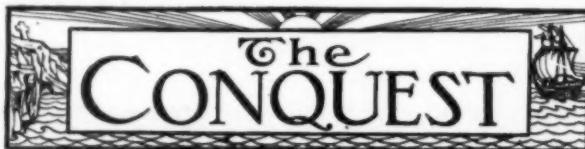


Rev. Frank Waller Allen.

There is nothing worse than loneliness. No one to greet you with a pleasant word or to shake you by the hand and talk about the weather. I remember when I was in New York City one time. I was in the newspaper "game" as a reporter and I had gone to this city, the largest city in the United States, thinking that perhaps I might put my talents to work with the large newspapers there. I did not know a person in that city, and how I wished every morning that I might meet someone who would shake me by the hand and say to me, "Do you think that it will rain today?" Many are lonely, unclean and rotting with sin, who need the touch of Jesus to make them strong against temptation, make them clean and whole and fill them with salvation.

"The Conquest is just what you say it is—a journal of character-building," writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school—serious Bible study, religious ideals and Christian service? "The Conquest" has as its aim not simply to give schools what they have been used to—small talk of school work; but to publish such material as will actually GROW CHARACTER.

These "Character Talks" form a regular feature of "THE CONQUEST," our weekly for Adult and Young People's Classes. Send for sample copy TODAY.



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Three New Books by Disciple Authors

THE INNER CIRCLE, by Edgar De Witt Jones. This book, from the Revell press, was one of the "best sellers" at the Atlanta convention. It is full of spiritual meat, and is popular in style. Abounds in illustrative material for preachers. Cloth, \$1.00.

THE CHARACTER CHRIST, by W. J. Lhamon, D. D., Dean of Bible School, Drury College, Springfield, Mo. A study of the Gospels, with a view to enforcing the claims of the character Christ. Cloth, \$1.00.

THOSE WHO HAVE COME BACK, by Peter Clark Macfarlane. A striking new book telling the story of a number of derelicts who were restored to useful lives. A second "Twice-Born Men." Cloth, \$1.35.

YOUR MEN'S CLASS

Needs the best help that is afforded for the study of Social Service, Dr. Josiah Strong's monthly magazine

"The Gospel of the Kingdom"

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6. Because it is free from the sectarian spirit, and is produced by the editorial cooperation of the foremost religious bodies.

Thus It Helps the Cause of Christian Unity, for which the Disciples Stand.

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The Bethany System
of Sunday School
Literature

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Disciples and the Increasing Passion for the Spiritual

THE DISCIPLES OF CHRIST ARE CONSCIOUSLY STRIVING TO BECOME A MORE SPIRITUAL PEOPLE.

The sway of doctrinal controversy is at an end; the pre-eminence of the head over the heart is being reversed; a certain mystical note is creeping into our preaching; there is a responsiveness among the people to a leader who speaks a word on behalf of the soul's inner life, and there is a quiet but positive protest making itself felt against those things in the churches that either inhibit spirituality or substitute for it.

Probably there is no people in Christendom where the longing for a closer walk with God is more wistful, more conscious, and, it may be added, more determined than among the Disciples.

We are disappointed in some things.

Chiefly we are disappointed in ourselves.

We are not the fraternal, catholic-minded, winsome people that our Christian union plea presupposes. We are waking up to the fact that correct ordinances and a sound creed are not a basis for Christian union.

We are discovering that Christian union is primarily Christian fellowship. Instead of standing off and scrutinizing other Christians and asking whether we ought to fellowship them we are beginning to ask whether they ought to fellowship us! Are we the kind of people—do we possess a quality of spiritual life—have we such breadth and depth of religious experience that for a Methodist, a Presbyterian, a Congregationalist, to take his stand with us is to pass into a more adequate spiritual association?

* * *

These questions we are asking more urgently and self-searchingly than other Christians because we are coming to feel the spiritual implications of our plea for unity.

It is a tremendous spiritual responsibility to talk Christian unity!

Christian unity is rooted in personal fellowship with Christ. The Disciples never can make the slightest impression upon the Christian world with their talk about unity except as they approach the Christian world through the heart of Christ. We ourselves must be at home in Christ's heart. We must know and possess His mind. The unity for which we plead must be the unity for which he prayed: "that they may be one in us!"

Christ did not pray for a unity in creed, nor for a unity in ordinances, but for a unity with himself in God. This is a unity of spiritual life which can be brought about only by the creation and contagion of a genuine and deep spiritual life on the part of those who plead for it.

The Disciples of Christ are in these days beginning to feel the moral weight of this spiritual principle, and many of the finer souls among them are turning toward the sources of spiritual knowledge and power with a profound consciousness of need.

* * *

Many are the tokens that bear out these statements.

First, there is an increasingly pronounced and consistent spiritual quality in our conventions. The speakers at the last three national gatherings, at Louisville, Toronto and Atlanta, that were most enthusiastically heard were men and women who lifted their subject above the

level of mere things up to the level of spiritual principles.

A signal feature of the national conventions is the now well established early morning prayer hour. Beginning three or four years ago with a small group, mainly representatives of the foreign missionary task, the morning watch has come to be kept by a steadily increasing number, until, at Atlanta, as many as 250 persons gathered each morning before breakfast for prayer. One always left these gatherings not only with a keen sense of the divine presence but with an appreciation of the dignity and grace and power that inhered in the personnel of the gathering.

* * *

Another token of the responsiveness of Disciples to the spiritual appeal is seen in their pre-eminent devotion to foreign missions. No missionary task has gripped the conscience of this brotherhood as has that of foreign missions. While the home missionary task has been but indifferently supported, and even ordinary humanitarian benevolence has but lately taken a place in the circle of our organized unselfish interests, the claim of foreign missions has met a continually deepening response in gifts of money, consecration of life and general interest.

Is foreign missions a more divine obligation than home missions? Is it a more spiritual task than caring for orphans and the aged or Christianizing immigrants?

No one would so affirm. What then is the secret of foreign missions' success among the Disciples? This: the leaders of the foreign mission enterprise have had the ability and the spiritual insight to lift their cause out of the mere pragmatic routine of Christian duty and to project it upon the high level of the spiritual life, until it has come to be the veritable symbol of spirituality among us.

When we think of foreign missions we think of prayer!

The foreign missionary enterprise comes nearer being the common denominator of the various discordant and often contentious groups of Disciples than any other single enterprise. This is because it is gripping our souls below the levels of doctrinal opinions and temperamental tendencies at the level of our common spiritual life.

* * *

A third token of conscious spiritual hunger is the general demand arising from Disciples churches for ministers who can interpret and build up the spiritual life.

Our congregations are wearying of the preaching of abstract doctrines—we do not say doctrines, but abstract doctrines. Most of the pastors who remain a long time with a single congregation are men who speak a spiritual message, men who have learned where the deep wells of living water are and have provided themselves with vessels wherewith to draw.

The debating preacher, the "campaigning" preacher, the political preacher, the roustabout preacher, these are short-lived.

But the man who speaks for God, and whose people come to believe that he speaks much with God, abides with his flock many years and the church is blessed in his ministry.

The Disciples have an increasing number of such men, and as the demand of the churches for spiritual leadership becomes more conscious, God will send a great company of prophets to interpret and unveil things unseen.

The Training of Christian Leaders

A Survey of the Institutions and Methods by which Disciples Prepare Aspiring Youth to Serve the Church.

BY W. C. MORRO.

This is the first time such a survey of the religious-educational activities of the Disciples has ever been made. It is an illuminating interpretation of a basic department of Christian responsibility. Professor Morro of Butler College, Indianapolis, was appointed to make such a survey by the Commission on Religious Education of the General Convention of Churches of Christ. His findings were embodied in the impersonal report of that Commission presented to the Atlanta Convention. The work was so manifestly the product of a single mind that The Christian Century begged from the members of the Commission the name of the author and takes satisfaction in placing his name at the head of the article. This survey deserves to be studied by all. It throws light upon the problem from the standpoint of our educators and from the standpoint of our laymen who give money to the great task of training Christian leaders.

THE theological seminaries with their stereotyped curricula have been the most conservative of bodies. It has been extremely hard to break or even bend in the least degree the system which had become hardened by reason of age. The result is that the standard theological seminary has lost the respect of modern educators. In 1911 a commission was appointed by the Religious Education Association to investigate the preparation of religious leaders in universities and colleges. In collecting material a series of questions was addressed to the presidents of higher institutions and to a few other interested persons, and in it was this question:

"Should such training be left entirely to theological seminaries?" The report of the commission on the answers to this question was as follows: "The answers are remarkably one-sided. They stand: 6 years; 11 qualified; 70 no."

"The qualified answers say: 'Yes, if reformed;' 'No, as now constituted;' 'Not entirely, but probably most theological schools should be broadened into schools for religious and social workers rather than for pastors only,' and the like."

"Not only the number of 'no's' is significant, but the quality of the replies is more so. The explosive intensity of the responses of sober-minded educators as they rebel against the suggestion of leaving such work to the theological seminaries is instructive. 'Never! Never!' exclaims one. 'They are back numbers,' says another. Another observes, 'They are a generation behind their times.' Still another remarks, 'Many who could be trained for effective service will not enter them and many seminaries are too narrow.' The president of a denominational college says: 'No, because intellectual training is not enough, and the world cannot be sufficiently supplied with good workers by the theological seminaries.'"

THE CURRICULUM OF MODERN THEOLOGICAL SEMINARIES.

No doubt much of the adverse criticism of the seminaries implied in these answers was deserved in the past, but a change is taking place in the seminaries. A reputation for lack of worth, however, is hard to overcome. No doubt many of the educators who gave the answers to the questionnaire mentioned in the previous paragraph must have written in ignorance of the changes that have taken place in the curricula of the best seminaries within recent years. No one of the four great subjects of theological training has been abandoned, but all have undergone modification in the nature of the emphasis put upon them; in the point of view from which they are studied; and in their relative importance. In a great many of the most active seminaries Hebrew is no longer required as a pre-



Professor W. C. Morro, Ph.D.

requisite to graduation, though most of them still specify Hebrew as a condition of obtaining the B.D. degree.

Since many of the very best colleges no longer require Greek for the A.B. degree, quite a number of young men who toward the close of their college course turn their thoughts toward the ministry find themselves confronted with the seminary's insistence upon Greek. It was the freely expressed judgment of a number of those who attended the conference of theological seminaries in Chicago in connection with the Federal Council in 1912, that many young men are by this lack of Greek barred from the ministry. Many seminaries have sought to overcome the difficulty by giving to their students instruction in Greek, beginning with elements. This is not a permanent solution of the difficulty, for an increasing number of young men are unwilling to begin the study of a new language at so late a period in life. It was the opinion of many of those who attended the conference referred to just above that before long the seminaries would be compelled to admit to their full course and as candidates for the B.D. degree students who have had neither Hebrew nor Greek. Quite a number are already admitting such students to diploma courses which confer no degree.

MOST REVOLUTIONARY FEATURE.

But the most revolutionary feature of the newer seminary courses is not the omissions from the old standard course, but the added branches of instruction which have been admitted. There are few seminaries that do not have some sort of instruction in sociology, economics, or other social

sciences. Instruction in the Science and History of Missions is freely recognized as a part of the normal seminary course. Comparative religion is also admitted to the curricula of a number of seminaries. Religious pedagogy is rapidly coming into its own. There is among the seminaries which are most successfully adapting themselves to modern views and needs no standard seminary course. A change is taking place and things are still plastic. The Chicago conference recognized that the B.D. degree course might be standardized in regard to the number of years required and in regard to certain indispensable courses of study, yet in the main each institution, in seeking the welfare of its own students and in meeting its own peculiar needs, must grope its own way toward the light.

It should be observed that the seminaries which have responded to modern conditions are mainly those which are connected with large universities and are interdenominational. Isolated denominational seminaries are little changed.

MODIFICATIONS OF SEMINARY COURSE.

Various reasons have led to the modifications of the regular seminary course. The most important are: Earnest and consecrated persons who cannot satisfy the educational requirements seek to enter the institution; the territory for which the seminary prepares ministers does not, in the judgment of the seminary authorities, require the most extensively trained workers; and foreign-speaking candidates for the ministry among foreign peoples demand a less thorough training. The result is that a shorter course is offered; substitutes are permitted for the more difficult subjects; or the entrance requirements are lowered and the student is permitted to take courses that he can carry. Here are a few typical examples: Garrett Biblical Institute, in addition to its degree course, offers a Greek-Hebrew course for those who can take some Greek and Hebrew but not enough for the degree; a Greek-English course for those who can take some Greek but no Hebrew; and an English course for those who must omit both Greek and Hebrew. The Southern Baptist Seminary offers a two-years' course, as does also the Chicago Seminary in its Christian Institute. The Bangor Theological Seminary and the Atlanta Theological Seminary take all persons for whom they can render a service and help them as they can, though they grant degrees to those only who conform to the standard.

TRAINING SCHOOLS.

There are in the United States over forty Training Schools (J. E. McCullough, of the Inter-Church College, Nashville, Tenn., says 45; E. H. Knight, of the Hartford School of Religious Pedagogy, says 43). Most of these profess to train re-

ligious workers other than preachers, but many persons take the courses offered by these schools and then drift into preaching. In addition to this, eight of these training schools profess to train men for preaching, and several of the missionary training schools send out ordained missionaries. No hard and fast line can be drawn between these schools and the seminaries. In the main, the distinction is to be discovered in the fact that the training schools have no fixed entrance requirements and the course of instruction offered by them is shorter, being in the majority of cases two years in length.

HOW TRAINED AMONG THE DISCIPLES.

Probably not many even of our ministers are aware of the fact that our method of training ministers is in some respects as distinctive as our plea. Evidence of this may be found in the sixth annual report of the president and treasurer of the Carnegie Foundation for the Advancement of Teaching, issued in 1911. This report contains a series of articles on professional education, one of which deals with schools of theology. In a discussion of the increase and decrease of students for the ministry during the last forty years, the writer, presumably the president, in the interest of accuracy and exactness, eliminates from the comparison the theological schools of certain smaller sects, women and negro theological students, and "numerous theological schools of the Disciples of Christ and the Christian Church." The reason assigned for the elimination of the last mentioned class is that "men studying professionally for the ministry are mingled with college students taking Biblical courses." In reality, this is due to our zeal for numbers which is now bringing our evangelists to repentance in sackcloth and ashes.

WHAT IS A MINISTERIAL STUDENT?

Our college men have not been without the same sin. If a youth ever expressed above a whisper the hope that he may some day preach, he is at once labeled as a candidate for the ministry, and as soon as he enters some school or college he is a ministerial student, and woe to him who, having put his hand to the plow, looks back. A boy in the grades and a man with a degree are placed in the same category. Both alike are ministerial students, and few of our colleges make any distinction. We need a standard definition of what is a ministerial student, and the statistics of our college reports should conform to this. With the elimination of preparatory departments from our colleges, the temptation to report preparatory ministerial students will be largely removed. The compilers of our Year Book and others who gather statistics as to the number of ministerial students should, in the future, distinguish between collegiate and graduate ministerial students. The former should be those who have not yet, and the latter should be those who have, completed a college course.

INSTITUTIONS OF THE SEMINARY TYPE.

It requires time and the fixing of educational traditions to develop such a type of institution as the theological seminary. In some cases it is quickly developed, but this is because the communion which fosters it is a split from some larger body and has brought with it the educational spirit which had developed within the parent body. Most of the smaller Presbyterian churches are ex-

amples of this. The Disciples of Christ have had a brief history, but the shortness of the time will not alone account for the absence of such institutions in the past. Our fathers were gathered up out of many quarters and had to develop a tradition of their own, but more than this, the intense abhorrence with which they regarded all things clerical and theological must account for the slowness of institutions of the seminary type to make an appearance.

ONE "SEMINARY" ONLY.

We have founded many colleges and universities, but until recently few of our existing institutions could be classified as belonging to the seminary type, though almost all contribute to the training of preachers. Only one of our institutions has chosen a name that designated it as a seminary. Drake University's College of the Bible in entrance requirements and in length of course conforms to this type. It bestows the B. D. degree. The College of the Bible, Lexington, Ky., has long offered an English and a classical course. The latter requires for completion the same time which is necessary to complete a regular seminary course, but it permitted its student to take his ministerial training while still an undergraduate. While some seminaries permit this, it is not generally approved. It now offers the B. D. Degree in conformity with the usual seminary custom. Butler College, beginning with this year, outlines such a course and grants the B. D. degree. The Disciples' Divinity House, in connection with the University of Chicago, offers training in a fully equipped seminary, which, however, is in no sense an educational institution of the Disciples. The Eugene Bible University outlines four courses, one of which is a graduate course and covers three years. The one completing it receives the B. D. degree. The Bible College of Missouri also announces a course leading to the B. D. degree. It frankly claims in its catalog to be a seminary. Texas Christian University has a classical and an English course. For the completion of the former it grants the B. D. degree. It admits a student of sophomore standing to the pursuit of the studies of this course. Bethany, too, has a three-years' course for ministers, but seems to avoid calling itself a seminary since its catalogue states that this course leads "to the degree of Bachelor of Biblical Literature, which is the equivalent of the B. D. course of the standard seminaries." The Phillips Bible Institute, in its first catalogue, announced a three-years' course and offered the B. D. degree to any graduate of a high school and college who completed this course, but this announcement was withdrawn from its second catalogue.

OVERCOMING OUR DREAD.

These statements make it evident that we are overcoming our dread of theological seminaries. Most of our educational institutions are willing to don the uniform and march in the ranks with them as brothers. We are in a transitional period, and these are but indications of what we may reasonably expect in a few years. It is important that we should not make the mistake of cheapening our work by permitting the name to be assumed too easily and the degrees conferred upon those whose preparation has not been adequate. A careful consideration of the facts presented above make it evident that such a warning is not without need. No one of our institutions should grant

the B. D. degree unless it is financially able to maintain an institution of such rank, and should conform to the recognized educational standards of similar institutions. Where this cannot be done the degree should not be granted. Failure to observe this caution will discredit our educational work.

TRAINING SCHOOLS.

E. H. Knight, of the Hartford School of Religious Pedagogy, accredits to the Disciples two of the forty-three religious training schools of the United States. One of these is the Missionary Training School (now the College of Missions), Indianapolis, but the other is not named. As was stated above, the distinction between a seminary and a training school is not easily stated, though it consists in the main in less rigid insistence upon entrance requirements, a shorter course, and the aim to equip its students for other religious work than preaching. A number of the institutions of the Disciples at the time of their organization were more properly of this type, though none were willing to assume the name and restrict their activities to the somewhat narrower field which is open to the training school. The reasons for this are that few (if any, except the College of Missions) of our institutions for males, have ever been organized without the conception of its founders being that its main task was to train men for preaching; hence their tendency has been to press out into the field of the college or the seminary rather than remain in the restricted one of the training school.

DEFINITE FIELD FOR SUCH SCHOOLS.

At their beginning, the College of the Bible and the School of the Evangelists (now the Johnson Bible College) were of the training school type, except that their goal was the educating of preachers, and for this reason they did not adhere to this type. This is likewise true of our many other Bible Colleges. The Phillips Bible Institute, by its initial announcement, gave rise to the expectation that it would be a real training school, but its emphasis upon the training of preachers is evidence that it will follow the others seminary- and college-ward. The College of Missions, as its new name indicates, is not, nor was it in the beginning, what is usually meant by a training school. We have not a single institution which, in its real character and by its own acknowledgment is a training school, though there are a number which, judged by their equipment, qualifications of their students, and by the work which they are actually doing, are of this rank. There is a very definite field for institutions of this type, and in the near future we should have some to occupy it for us. We need two or three institutions which will acknowledge themselves to be of the Training School type, and which will do this work without attempting to be either colleges or seminaries.

MINISTERIAL DEPARTMENTS IN COLLEGES.

In the past, the Disciples have trained their preachers in one or the other of two types of institutions. One was the College of the Bible. The one at Lexington was the first of its kind. Now there are many of them. Some one has said that the Methodist church has distributed Wesleyan Universities in every region where its preachers have gone. The Disciples have similarly planted Colleges of the Bible wherever their preachers have succeeded in planting a few churches.

These institutions have differed much in their curricula and in their ideals, but there has been a similarity in their methods and aims. At first, their entrance requirements have not been high and the curriculum has aimed directly at the end sought, viz., the training of preachers. In most cases, there has been a raising of the educational standards as circumstances demanded it.

The other type of institution in which the Disciples have trained their preachers is an adjunct of the college which afforded the ministerial student more or less of Biblical training along with his literary and scientific education. When the educational standard was low, more of

this ministerial training was permitted, and when it was high, there was a diminution in the amount of special training which the ministerial student received. In some instances, a graduate ministerial course of about one year in length was offered, which often led to the A. M. degree. A few typical examples are mentioned: Out of 120 semester hours required by Hiram College for the A. B. degree, a student may elect as many as fifty-three hours from courses in Christian Literature and Service. Eureka is even more liberal. It announces a course for ministerial students in which sixty-seven of the 120 credits (hours) required for graduation may be taken in Biblical

and religious subjects. Keuka College requires 2,400 actual hours of class work for graduation. Of these, 504 may be taken in the Old Testament, New Testament, church history, and homiletics. These examples may be regarded as representative of the others. For the reason pointed out above, there is a tendency among the colleges to diminish this type of ministerial training. This is a matter of regret, for it serves a most useful purpose. The colleges, however, should exercise care not to allow so large a per cent of ministerial training in the college curriculum as to weaken the general education which the preacher of today greatly needs.

In a subsequent issue Dr. Morro will tell how Disciples train other Christian leaders, such as missionaries, social workers, etc.

Our "Visionary" President

GEORGE CREEL, IN THE CENTURY MAGAZINE.

AMERICA is a nation of incurable dreamers. The heart of the people is not found in ledgers, their aspirations are not expressed in profits, and never at any time have schemes of purely material advancement possessed the largest appeal.

This is the explanation of Woodrow Wilson. To attempt an interpretation of his hold upon the popular imagination in terms of strict mentality is to commit one's self to the patent absurdity that he is the first President with brains. Others have matched him in intellectual grasp, and what sets him apart, even as it set Lincoln apart, is nothing else than an exact comprehension of passionate idealism as the animating impulse of America.

Vision, spirit, ideals—without the clew afforded by these dream words Woodrow Wilson is a blank, the United States stammering and unintelligible.

The soul of the many is found in the far-flung idealism of the Declaration of Independence, not in the cautious phrases of the Constitution. False prophets and strange gods have won no more than lip-service, for deep in the heart of the nation an abiding faith in the ultimate triumph of love, justice and brotherhood remains untouched.

What larger confirmation is needed than the present impregnable position of Woodrow Wilson? He lacks color, exhibits no mastery of spectacular values, makes no dramatic tours, contributes little to the thing called "human interest," that queer newspaper compound of anecdote and unconventional incident; yet no man since Lincoln has niched himself so ineradicably in the confidence of the people.

He has had the vision to see beneath the stagnancies of materialism down to the well-springs of an intense spirituality. He does not mistake backwaters for the living stream. The insistence that he is the last word in well-ordered intellect, a personality as cold and remote as though Kant's "Critique of Pure Reason" were galvanized into action, is the stupidity of muddlers who have lost all touch with the elemental simplicities.

There can be small doubt that a practical president would have recognized Huerta, for it was obviously the course dictated by self-interest as well as by the surface ferment of public opinion. Backed by the approval of the United States, the dictator could have strengthened himself in such manner as to restore a semblance of peace and to protect American concessions, requisites that would have permitted President Wilson to wash his hands in approved Pilate style.

While recognition of Huerta was the wise course, as practicality defines wisdom, it was not the right course. The acknowledgment that he asked involved a sanction of assassination and acquiescence in the legitimacy of murder as a substitute for constitutional procedure. His official existence promised a restoration of the tyrannies of Diaz and a continuance of the virtual slavery of the great mass of the Mexican people. President Wilson's address at Mobile is more than any mere explanation of his course; it is the most illuminating exposition of the spirit of democracy since Lincoln bared his soul at Gettysburg.

The issue of the Panama Canal tolls controversy had already given plain indication that the people of the United

States were responding to Woodrow Wilson's appeal to submerged ideals.

Had Woodrow Wilson been practical he would have kept silent, permitting the Taft legislation to stand, or, seeing the storm of seemingly adverse sentiment, backed out his dilemma with a graceful and explanatory wave of the hand in the direction of the "rugged Democracy of America."

Woodrow Wilson, however, went back to the Declaration of Independence for precedent, spanning the years of materialistic trick and compromise, and when he spoke these words to Congress it was as though Patrick Henry and Thomas Jefferson lived again:

"We consented to the treaty; its language we accepted if we did not recognize; and we are too big, too powerful, too self-respecting a nation to interpret with a too strained or refined reading the words of our own promises just because we have power enough to give us leave to read them as we please. The large thing to do is the only thing we can afford to do, a voluntary withdrawal from the position everywhere questioned and misunderstood. We ought to reverse our action without raising the question whether we were right or wrong, and so deserve once more our reputation for generosity and for the redemption of every obligation without quibble or hesitation."

Woodrow Wilson is in no sense a herald. The revolution of betrayed idealism has been in progress for more than a century, and in the last decade particularly there has been steady assault upon evil and outworn institutions. These passionate gropings of the spirit in the direction of ideals professed and not practiced have merely lacked great leadership and authoritative expression. This is what Woodrow Wilson gives.

"Bob" Burdette's Faith

Being a Letter Written by the Now Deceased Humorist to a Friend.

Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. "Eventide," Mrs. Burdette named it, because it faces the sunset. It is very pleasant, this "afternoon land," in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I

am perfectly conscious of that.

Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this Heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this

world; my geographical locations may sometimes become confused. But that other world—that I know. And as the afternoon sun sinks lower Faith shines more clearly, and Hope, lifting her voice in a higher key, sings the songs of fruition.

My work is about ended, I think. The best of it I have done poorly; any of it I might have done better. But I have done it. And in a fairer land, with finer material and a better working light, I will do better work.

Good-bye, God bless you, and keep you day by day. ROBERT J. BURDETTE.

Vodka Vanishes from Russia

Editor's Note: Vodka is the Russian spirituous beverage. It is made chiefly from potatoes or corn with green rye malt. It has been illegal to sell it unless it contained at least forty per cent of alcohol

THERE is prohibition in Russia today, prohibition which means that not a drop of vodka, whisky, brandy, gin, or other strong liquor is obtainable in a territory populated by 150,000,000 and covering one-sixth of the habitual globe, so says a dispatch received by the Associated Press from Petrograd last week.

The word prohibition must be taken literally. It means that a vast population which consumed \$1,000,000 worth of vodka a year, whose ordinary condition has been described by Russians themselves as ranging from a slight degree of stimulation upward, has been lifted almost in one day from a drunken inertia to sobriety.

On that day when the mobilization of the Russian army began special policemen visited every public place where vodka is sold, locked up the supply of the liquor, and placed on the shop the imperial seal.

PEASANTS GAIN IN HEALTH.

From the day this step was taken drunkenness vanished in Russia. The results are seen at once in the peasantry; already they are beginning to look like a different race. The marks of suffering, the pinched looks of illness and improper nourishment have gone from their faces.

There has been also a remarkable change in the appearance of their clothing. The destitute character of the homes of the poor has been replaced with something like order and thrift.

In Petrograd and Moscow the effect of these improved conditions is startling. On holidays in these two cities inebriates always filled the police stations and often they lay about on the sidewalks and even in the streets. Things are so different today that unattended women may now pass at night through portions of these cities where it was formerly dangerous even for men. Minor crimes and misdemeanors have almost vanished.

WORK OF PEASANT-BORN MAN.

This miracle has been accomplished by one man. He is Michael D. Tehelishoff, a peasant by birth, originally a house painter by profession, then mayor of the city of Samara, and now a millionaire. Physically he is a giant, standing over 6 feet 4 inches and of powerful build. Although he is 55 years old, he looks much younger. His movements display the energy of youth, his eyes are animated, and his black hair is not tinged by gray.

In Petrograd Mr. Tehelishoff is generally found in a luxurious suite of rooms in one of the best hotels. He goes about clad in a blue blouse with a tasseled girdle and baggy black breeches tucked into heavy boots.

LEARNED ALCOHOL WAS POISON.

Speaking of what he has accomplished, Mr. Tehelishoff said:

"I was reared in a small Russian village. There were no schools or hospitals or any of the improvements we are accustomed to in civilized communities. I picked up an education from old newspapers and stray books. One day I chanced upon a book which treated of the harmfulness of alcohol.

"It stated among other things that vodka was a poison. I was so impressed

with this, knowing that everybody drank vodka, that I asked the first physician I met if the statement were true. He said yes.

"At the end of the '80s there came famine in Russia, followed by agrarian troubles. I saw a crowd of peasants demand from a local landlord all the grain and foodstuffs in his granary. This puzzled me; I could not understand how honest men were indulging in what seemed to be highway robbery. But I noted that



Count Leo Tolstoy who wrote the word "poison" into the label carried by every bottle of vodka in Russia.

every man who was taking part in this raid was a drinking man, while their fellow villagers who were abstemious had sufficient provisions in their own homes. Thus it was that I observed the industrial effects of vodka drinking.

MURDER DETERMINES COURSE.

"At Samara I decided to more than passively disapprove of vodka. At this time I was an alderman, and many of the tenants living in my houses were workingmen. One night a drunken father in one of my houses killed his wife. This incident made such a terrible impression on me that I decided to fight vodka with all my strength.

"On the supposition that the government was selling vodka for the revenue I calculated the revenue received from its consumption in Samara. I then introduced a bill in the city council providing that the city give the sum of money to the imperial treasury, requesting at the same time that the sale of vodka be prohibited. This bill passed and the money was appropriated. It was offered to the government, but the government promptly refused it.

"It then dawned upon me that the Russian bureaucracy did not want the people to become sober, for the reason that it was easier to rule autocratically a drunken mob than a sober people.

COUNCIL BEATS ANTI-VODKA BILL.

"I was elected to the duma on an anti-vodka platform. In the duma I proposed a bill permitting the inhabitants of any town to close the local vodka shops, and providing also that every bottle of vodka should bear a label with the word poison. At my request the wording of this label

in which the evils of vodka were set forth was done by the late Count Leo Tolstoy. This bill passed the duma and went to the imperial council, where it was amended and finally tabled.

"I then begged an audience of Emperor Nicholas. He received me in his castle in the Crimea. He listened to me patiently. He was impressed with my recital that most of the revolutionary and Socialist excesses were committed by drunkards, and that the Sveaborg, Kronstadt, and Sebastopol navy revolts and the Petrograd and other mutinous military movements were all caused by inebriates.

"Disappointed at not having been able to get through a government bill regulating this evil, I had abandoned my seat in the duma. It was evident that the bureaucracy had been able to obstruct the measure. Minister of Finance Kokovsoff regarded it as a dangerous innovation, depriving the government of \$500,000,000 yearly without any method of replacing this revenue.

CZAR GETS NEW MINISTER.

"While I lobbied in Petrograd the emperor visited the country around Moscow and saw the havoc of vodka. He then dismissed Kokovsoff, and appointed the present minister of finance, M. Bark.

"Mobilization precipitated the anti-vodka measure. The grand duke, remembering the disorganization due to drunkenness during the mobilization of 1904, ordered the prohibition of all drinks, except in clubs and first class restaurants.

"This order in one month showed the Russian authorities the value of abstinence. In spite of the general depression caused by the war, the paralysis of business, the closing of factories, and the interruption of railroad traffic, the people felt no privation. Savings banks showed an increase in deposits over the preceding month and over the corresponding month of the preceding year. At the same time there was a boom in the sale of meats, groceries, clothing, dry goods, and house furnishings.

MONEY GOES FOR NECESSITIES.

"The \$15,000,000 a day that had been paid for vodka were now being spent for the necessities of life. The average working week increased from three and four days to six, the numerous holidays of the drinkers having been eliminated. The efficiency of the worker was perhaps doubled.

"Women and children who seldom were without marks showing the physical violence of the husband and father suddenly found themselves in an undreamed of paradise. There were no blows, no insults, and no rough treatment. There was bread on the table, milk for the babies, and a fire in the kitchen.

"I organized delegations to present petitions to the proper authorities for the prolonging of this new sobriety for the duration of the war. This step found favor with his imperial majesty, and an order was issued to that effect. Another similar campaign to remove the licenses from privileged restaurants and clubs was successful, and strong liquor is no longer available anywhere in Russia."

A national school of telegraphy is to be established at Panama.



EDITORIAL

AT ONE STROKE OF THE PEN.

LITTLE sympathy exists in our day with the form of monarchy which still obtains in Russia. To conceive of one man as the undisputed master of nearly two hundred millions of people is to return in thought to the middle ages.

Yet even in so belated a form of government there are certain possibilities of good which the world is able to recognize and approve.

At a single stroke of the pen Alexander III emancipated all the serfs in his vast empire, a deed so far-reaching that it was the astonishment of his generation.

Perhaps it would have taken long years in a more democratic land to reach through education the stage at which the conscious need of that great act of liberation was felt.

Last week there came the astonishing news of another act of arbitrary authority by which at a single stroke of the pen the entire business of making and selling vodka in the Russian empire was prohibited. The vodka traffic in Russia had reached enormous proportions, and its unwholesome effects upon the people were everywhere apparent. Yet no one thought of so drastic a measure for its suppression.

The war has brought that about. A nation cannot fight half drunk and half sober. Even the enormous revenues derived by the government from the sale of vodka have apparently weighed not at all in the settlement of the question. The imperial government recognizes that no monetary compensation is worth considering when the efficiency of the nation is at stake.

Without yielding for a moment one's sentiments of abhorrence at the thought of this terrible war, it is still possible to find satisfaction in an act which the war has prompted. Future generations will be profoundly thankful that as a war measure Russia has been freed in this single act from the degrading and fatal effects of the traffic in strong drink.

It is another great country added to the list of those that are going dry.

A BRILLIANT DISCOVERY.

SOMEHOW our argumentative contemporary, the Christian Evangelist, has gotten the notion that there is a great conflict on between "loyalty" and "fraternity." And it has been engaged for several weeks in a supreme effort at "harmonizing" them.

Nobody ever thought of the "conflict" before and so nobody seems to have thought of the perfectly obvious plan of reconciling them. The plan has been "more than once suggested" by the Evangelist, but still it has been "overlooked" by the public.

Concretely, it seems that loyalty and fraternity are in conflict in the relation of Disciples churches to "other Christian bodies." "The condition of things out of which most frequently arises the problem of harmonizing loyalty and fraternity is the removal of members of one religious body to a community where such body has no church."

What shall be done under such strained circumstances? The answer is set forth in the leading editorial of our contemporary as its own great discovery:

Let those members who are removing to a community where there is no church of their own take with them a letter of introduction from their pastor, stating their religious connection and character, which these members can present to the minister of any church they wish to attend. This letter might be read from the pulpit by the minister, who would state that these persons are introduced as members of the Presbyterian, Baptist, Methodist or Christian Church, at such a place, who desire, having moved into the community where there is no church, that they wish to be considered not as changing their denominational connection or religious affiliation in so doing. If, at any time, these persons should undergo such change in their religious convictions as to feel it their duty to dissolve their connection with the body of which they have been members, and to become associated formally with the church with which they have been worshiping, it is, of course, their privilege to make the change.

The extraordinary brilliance of this scheme is somewhat clouded by one's amazement at finding it in a newspaper representing the Disciples of Christ. Where, in the New Testament, one might be permitted to ask, do we find any "thus saith the Lord" or any approved precedent for such a procedure?

And, pray, what "change in their religious convictions" is it necessary for a Methodist or Presbyterian Christian to undergo in order to "become associated formally" with a church of Christ?

The New Testament exhorts us "that we receive each other as Christ has also received us, to the glory of God." Thomas Campbell declared this to be one of the two great truths of Christian unity, the first and fundamental truth being our personal union with Christ. He says: "How to love and receive our brother as we believe and hope Christ has received him and us, and yet refuse to hold communion with him, is, we confess, a mystery too deep for us. If this be the way that Christ has received us then woe be unto us."

There are over a million Disciples of Christ waiting for some one to give them one hint of a reason why they should refuse to receive into their fellowship any person whom Christ has received into his Church.

"RELIGIOUS BODYISM."

WAS there ever a more repugnant phrase coined? Take it into your mouth, dignified reader, and try to say it. It is a phrase not for the tongue or the lips but for the whole cheek!

Our maledictions fell upon the head of its inventor when we came across it for the first time in the Christian Standard last week. The Standard claims that the chief menace to the continuance and consummation of the Disciples' mission in the world is this very "religious bodyism." We are taking our place, it says, beside "other religious bodies," and aping their ways, instead of continuing to be just a simple, non-sectarian group of churches of Christ untrammelled by the denominational order.

That, of course, is The Christian Century's well known diagnosis of the case. But this linguistic atrocity, "religious bodyism," we are not responsible for.

Yet, upon reading an editorial last week in our St. Louis contemporary, the Christian Evangelist, we are strongly inclined to make a silent apology to the Standard for all the mental maledictions we heaped upon its editor's head.

Where, in Disciple literature, can one find so brash and crude a case of this very "religious bodyism" as the following:

Again, such a practice (the practice described elsewhere on this page under the heading "A Brilliant Discovery") would cultivate the spirit of fraternity and good will among the various religious bodies. It is doing unto others as we would have others do unto us. No religious body likes to lose its members from its fellowship because they change their geographical location. The plan that offers them religious privileges without requiring a change in their ecclesiastical relations, would meet with the approval of all.

No religious body, perhaps, has suffered more than our own through the loss of members by their removal to localities where we have no church, and who find themselves confronted with the alternative of severing their connection with the religious movement with which they are in deepest sympathy, or of remaining without a religious home. We would be grateful to any church who would treat such members in the way we have suggested, saying to them, "Make yourselves at home among us, without any change of your religious connection, unless there should be a change of your religious convictions." We believe other religious bodies would be equally grateful to us for such treatment of their members. This is a far more generous and liberal course towards other religious bodies than to modify our conditions of church membership to receive members from other bodies who have a different baptism or a different creed.

The Christian Century can not be honest with its readers if it does not here declare that it belongs to no such religious body as the Evangelist evidently has in mind when it thinks of the Disciples, nor do we intend to belong to such a religious body.



MR. TAFT IN CHICAGO.

DURING the past week Ex-president William Howard Taft, now Kent Professor of Law in Yale University, delivered a course of three public lectures at the University of Chicago. His theme was "The Executive Power," and though the subject does not seem very interesting at first thought, the lectures proved exceedingly popular.

Mandel Hall was completely filled each day. People came from all parts of the city to hear the distinguished speaker. Nor was it alone the fact that he is an ex-president that gave him such a hearing. Mr. Taft possesses great personal attractiveness. His appearance is prepossessing. His voice is clear and musical. His fund of humor is unfailing, and the lectures, which were read, were interspersed with frequent bits of anecdote and pleasantry which kept the audiences alert.

Mr. Taft's treatment of his theme was dignified, and absolutely free from any suspicion of party bias or personal malice. His praise for Democrats like Grover Cleveland and Woodrow Wilson was generous and genuine.

His references to Mr. Roosevelt were often humorous, but never mordant. And his brief and telling character sketches of public men, from Washington and Jefferson to Champ Clark and Joe Cannon were timely and illuminating.

The experience of such a man as Mr. Taft affords grounds for some pertinent criticism of popular ideas regarding presidents. And these strictures upon custom and precedent were given frankly and convincingly. Such subjects as the legislative powers and responsibilities of the man who is popularly supposed to be only an executive; the enormous burden and danger of an almost unlimited appointing power; the uses and limitations of the veto; the personal side of the president's life, in relation to his associates, to congress and to the people—all were discussed in a manner to disclose Mr. Taft's exalted conception of the presidential office and his jealousy of any innovations which may lower in any regard the dignity and worth of the greatest position within the gift of any nation.

AN EVANGELISTIC TELEGRAM.

PRINTED IN THE CHRISTIAN STANDARD.

TALLULA, ILL., Nov. 15.—Meeting here twelve days old, with twenty-three accessions. Foot and mouth disease hurting us some. The Thomases singing acceptably. Minister Lindenmeyer made splendid preparation. Scioto, Ill., next. We have a choice winter date open. Write or wire here. —F. A. SWORD.

CLOSER APPROACHES TO CHRISTIAN UNITY.

REAL satisfaction is felt by all Disciples of Christ over the work of the Commission on Christian Unity. It puts emphasis and effort upon a cause very dear to all of our hearts. It makes evident in some measure the sincerity of our century-old plea for a reunion of the people of God.

No one is able to prophesy how far the work of the Commission and kindred bodies representing the denominations may carry in the promotion of that unity for which the followers of Jesus ever pray. The most optimistic cannot see in the near future the signs of fulfillment, for denominational traditions and prejudices are strong, and, unhappily, a very considerable body of denominational tradition has grown up among the Disciples themselves.

But there is a simpler form of Christian unity which is going on all the time much closer to the earth than even the best of these admirable efforts making to educate the Church as a whole. While our peace commissions and unity conferences are creating an atmosphere of brotherliness and good will, churches are actually uniting in many places in the effort to solve the local problems of Christian co-operation.

It is this humbler work of actually taking seriously the program of Christian unity which is most of all heartening. For two congregations belonging to different denominations to defy the long traditions of separatism and to unite for the purpose of more effective work in any community, is to realize already, to that extent, the Saviour's prayer.

UNITY ON LOCAL FIELDS.

AS yet these unions, numerous in the aggregate, are comparatively few. But the signs point to a rapid development of union sentiment through the ministries of the higher type of religious journalism and through home missionary literature and effort.

It is not improbable that within a few years the movement may take on very aggressive form and precipitate itself in hundreds of communities where now it is only remotely contemplated.

Of course such a tendency always meets the strong opposition of denominational sentiment and leadership. Little sympathy is likely to be shown where there is danger of losing a congregation from the denominational list. It is at this point that denominational integrity makes its protest.

But Christian unity means ultimately the disappearance of denominations, and cannot tarry at the crossings where denominational warnings are placed. It is far more important that the religious interests of a community should be promoted than that any two or three inefficient and struggling congregations should be saved a few years longer.

The real problem of Christian unity is to be solved ultimately on this simple ground of local Christian co-operation. We can not wait for platforms, conventions and compromises, helpful as all of these are certain to be. Nor can we put trust in them as the means of bringing about the long hoped-for consummation.

Occasionally union is consummated between two or more denominations en masse. This is an illustration and proof of the ideal. But in most instances Christian unity comes from the ground upward, through the activity of local churches. And it is at this point that one can always work at the problem without waiting for any ecclesiastical action.

MILITARISM.

COMMENTING on the European war, Norman Hapgood, editor of Harper's Weekly, tells the following pathetic story:

When I was a small boy I possessed a 36-caliber six-shooter. This weapon made a strong impression on my imagination. I had day dreams of what heroic feats I might perform with it. One day my Newfoundland dog developed a skin disease. He was an old and valued friend but the gardener said he ought to be shot. I had no reason to suppose the gardener knew anything about it. I was afraid, however, that if I delayed action, the dog might be killed otherwise and I lose the opportunity to try my revolver. I went up stairs, got my revolver, found the dog asleep and shot him in the head. The bullet glanced, and I shall never forget the look of reproach he gave me as he howled and slunk away. The die was cast then and I had to finish the job. Scarcely has a month passed in all the years since then that I have not remembered this deed with horror. It was not that I was cruel. It was that my mind was affected by the pistol.

Human nature is the same in boyhood and manhood and nationhood. The psychology of militarism has not been better illustrated than in this reminiscence.

THE SPIRITUAL SIDE OF THINGS.

A FAVORITE subject for convention addresses nowadays among Disciples is "the spiritual significance" of this or that. Probably the most impressive address at Atlanta last month was on the "Spiritual Significance of the Men and Millions Movement."

Into this Movement has gone a vast amount of prayer. It is a money-getting movement, and it is a life-getting movement. It is therefore a spiritual movement.

Those who engaged in the "campaign" in Texas came away testifying with such gratefulness to the spiritual uplift of the whole experience that one almost forgot to ask about the hundreds of thousands of dollars they secured. The possibilities of great spiritual growth that lie before the Disciples of Christ make one of the most heartening features of their outlook.

If Christian unity can be translated out of dogmatic and organizational terms into the terms of a catholic spiritual fellowship the Disciples plea for unity will take the world.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

How to Study the Community.

The Commission on Church and Social Service of the Federal Council of the Churches of Christ in America has prepared a booklet which is a guide for community survey and which is being circulated wherever there is demand for it. It is adapted not only to city neighborhoods but also to villages. The work is laid out in such way that enterprising communities may come to understand both the social and religious forces at work and may come to assess the successes and failures at their true value.

Evangelistic Committee in New York.

The annual meeting of the Evangelistic Committee of New York City was held at the residence of Mrs. John S. Kennedy on the evening of Nov. 24. Stephen Baker, chairman of the General Committee, presided, and addresses were made by Rev. Arthur J. Smith, D. D., superintendent of the work; by Rev. A. F. Schauffler, D. D., chairman of the executive committee and by various workers. During the past year 2,443 meetings have been held in ten languages. The aggregate attendance was 613,437 men, women and children. The nationalities reached were Hungarian, Bohemian, Slovak, Italian, Swedish, German, Spanish, Chinese and English.

Change the Name Unitarian?

The American Unitarian Association has a commission at work upon the matter of a proposed change in the denominational name. They received an ovation from the annual meeting of the First Congregational Unitarian Church of Detroit deploring any effort to change the denominational name on account of the history associated with it. It is not known yet just what action the commission will take with regard to the proposed change of name.

Harvard Gets Manuscript.

The song "America" was written by Rev. Samuel Francis Smith, D. D., who was a member of the Harvard class of 1829. The manuscript of the song has been in the possession of his son but it was recently given to the college library at Harvard where it will be preserved. The song is attacked by Roman Catholics in some quarters but continues to be our favorite national song.

Bouck White Wishes a Debate.

One of the most widely read books of the season is "The Call of the Carpenter" by Bouck White. The author of the book has been in jail for five months for disturbing the peace but was released and spoke at Carnegie Hall on a recent evening. He issued a challenge to Dr. Woelfkin to meet him in debate on the subject, "Did Christ Teach that Being Rich is Immoral?" At present the man challenged has issued no reply. Mr. White was imprisoned for a disturbance of the worship at the Calvary Baptist Church in New York.

Congregationalists Study New England.

Feeling that they had not kept pace with the population in which they had begun their work 300 years ago, the Congregationalists of New England organized four years ago what they call the New

England Congress. It held its sessions in Boston this fall in the Park St. Church and about 400 delegates were present. The delegates seemed to feel that the reason Congregationalism had not kept pace in New England was to be found in the great increase of immigration and that the church must adapt itself to the immigrant. There were addresses by such eminent leaders as Frank K. Sanders, Charles R. Brown and Frederick Lynch.

Pulpiteer-Humorist Dies.

Robert Burdette is known to the Christian public in several ways. His popular lectures have been given in many churches over the land, especially his



Rev. R. J. Burdette, Preacher and Humorist, who has just died in California.

"Rise and Fall of the Moustache." He became pastor of the Temple Baptist church at Los Angeles at the age of sixty but in recent years has been doing journalistic work. His funeral was in the Pasadena Presbyterian church, Nov. 22.

Plymouth Church Becomes Institutional.

The historic Plymouth Church of which Henry Ward Beecher was pastor and where Newell Dwight Hillis now preaches, has just dedicated a social building in which various forms of parish activity will take place. The building is the gift of the Arbuckle family which had declined to contribute to the Y. M. C. A. fund on account of their conviction that the social enterprises of the community should not separate the young people according to sex. The new building will house a club room, library, gymnasium, swimming pool, and furnish a place for evening classes in typewriting, shorthand, bookkeeping, dressmaking, millinery, kindergarten and civil government.

Stanton Coit Starts Church in Boston.

Dr. Stanton Coit, an Englishman who has written books on social religion, announces that he will start "The Church of the Republic" early in 1915. The membership fee will be \$5 per year and the announcement advertises a book of Mr. Coit in two volumes which sells for \$12.50. The new system declares that truth, goodness and beauty are the real God. It also declares "Every nation is the church

of its citizens," and "America is the Church of all Americans."

Tour South America for Sunday-school.

H. J. Heinz of Pittsburgh, who is chairman of the World's Sunday-school Association, will head a party of Christian business men who are to tour South America on the Kroonland in the interest of organized Sunday-school work. The party will sail from New York on the 21st of January, 1915, and will stop at Havana and Kingston, then passing through the Panama Canal, will sail down the west coast of South America, stopping at the chief seaports to hold conferences with missionaries and native workers on Sunday-school aims and methods. At Valparaiso, Chile, they will leave the vessel and go by rail across the Andes to Buenos Aires, Argentina, avoiding the sail around Cape Horn and gaining time for a longer stay in Argentina and Uruguay before rejoining the ship for stops at Brazilian ports. Among the members of the party are W. N. Hartshorn of Boston, ex-president of the World's Sunday-school Association, George E. Hall of Plainfield, N. J., member of the Executive Committee of the International Sunday-school Association, Harry Morton of San Francisco, and Frank L. Brown of Brooklyn, joint general secretary of the World's Sunday-school Association.

Missionaries for Fifty-two Years.

On account of Turkey's "holy war," calling upon two hundred million Mohammedans to make war on the Allies, Dr. and Mrs. Watson, for fifty-two years missionaries among the Moslems of Egypt, under the United Presbyterian Board, have been compelled to return to this country. They were married young and spent all their married life upon the field. A reception has been held for them by the United Presbyterian churches of Chicago. The missionaries will return to their field as soon as the war is over.

Ex-President Taft Visits Chicago.

The Congregational Club of Chicago arranged an extraordinary evening recently. They gave a dinner in the Hotel La Salle, at which William Howard Taft, former President of the United States, spoke. There were a thousand guests present. Mayor Harrison, J. M. Dickinson, former secretary of war, and Walter L. Fisher, former secretary of the interior, were among the guests of the evening. Mr. Taft spoke on the war and commended the administration for keeping our country from entanglements.

Chicago Churches Aid the Poor.

Churches of various denominations are co-operating in Chicago to help relieve the unusual distress that exists in this city by reason of the industrial conditions. The Immanuel Baptist Church has distributed a carload of fruit and vegetables that was sent by the churches at Three Oaks, Mich. The Olivet Presbyterian Church has also received generous donations from the country and distributed them in the needy northside district where the Bureau of Charities has some of its most difficult problems.

Movies Show Missions.

In not a few churches the moving-picture machine has been installed but there is still a dearth of film that is suitable for use in the churches. The United Photo-Plays Company of Chicago has sent Dr. George A. Dorsey, curator of anthropology of the Field Museum, on an extended trip through the Orient to secure films of the missionary activities. He is accompanied by two expert photographers and materials for fifty miles of film. He has already sent back two miles of film of the work in Japan.

Bible Study in Public Schools.

Out in Arizona, in a Presbyterian community, the people have undertaken a new kind of experiment in the direction of introducing more Bible study into the community and of relating it to the public school program. The teacher holds a Bible class every morning in the school building before the school sessions proper begin. This is made necessary by the fact that Arizona law forbids the teaching of the Bible in the public school. So far the plan has operated without objection and with conspicuous success.

Conference of Theological Students.

On October 26th, there was a very significant gathering of seminary students in the Presbyterian Board Building in New York City. A hundred men came together from ten seminaries and fourteen denominations. The purpose of the gathering was to consider modern problems affecting the Church, the Immigrant, Industrial Problems, and the City. These were addressed by eminent teachers of the various seminaries and the addresses were followed by discussions. There is a growing sense of unity in the theological seminaries and this meeting is significant of a new era.

Prof. Ross Addresses Church Convention.

The third joint conference of the Universalists and Unitarians of Wisconsin was held at Stoughton Oct. 13-15. Each of the denominations was holding its state meeting and the joint conference is the assembling of the two bodies. Prof. E. A. Ross of the University of Wisconsin was present and gave an address on "The Church as a Moral Power-House." The point of his address was that the work of the church is to generate moral and spiritual power for the social needs of the community.

Church Union in Canada.

The project of uniting the Presbyterian, Congregationalist and Methodist denominations in Canada met somewhat of a set-back in the unfavorable action of the Presbyterians and the matter has had to be re-opened. The General Conference of the Methodists has just adopted a new form of statement which it is thought will meet the objections of certain Presbyterians, and a Methodist committee is appointed with large powers, among these being the power to convene the general conference before another eight years, at which time it would in natural course come together.

Begin "Church and City Week."

William Jennings Bryan, secretary of state, was the speaker at a downtown rally which marked the close of the "church and city" program inaugurated recently at the Hyde Park Presbyterian Church in Chicago, under the auspices of the Presbyterian Board

of Home Missions. Mr. Bryan was in Chicago recently and promised Rev. Edgar P. Hill, superintendent of the Board of Home Missions, that he would speak at the Auditorium Theatre in Chicago, the afternoon of Nov. 29. The "church and city" program provides for the holding of meetings in six centers, two days exclusive of Sundays, being devoted to each center. At the meeting in Hyde Park Church, seven Presbyterian churches united. An exhibit will be held in the Hyde Park Church all day and as planned there will be a program of addresses, folk songs and stereopticon pictures. The exhibit, which will be displayed at each of the centers, consists of maps, charts and photographs prepared as the result of survey of several sections of the city. The work has been under the direction of G. B. St. John of New York. Mr. St. John is director of the religious exhibit of the Panama-Pacific exposition, which opens Feb. 20 in San Francisco. The Chicago exhibit is to be taken to San Francisco, where it will form a part of the national exhibit.

British Methodists Raise Large Fund.

The Wesleyan Methodists of Great Britain have been busy recently raising a special fund for strengthening their missionary work at home and abroad. The amount they asked was \$1,300,000, but they have already succeeded in raising \$1,417,000.

Many New Churches This Year.

Of the four hundred million of dollars raised in America for various kinds of religious work the past year, forty million was for new buildings. New York leads all the cities with new edifices costing approximately eight million. Chicago ranks second with an expenditure of three million. The Roman Catholics lead in the amount of money spent for these buildings, and the Episcopalians, Disciples of Christ and Presbyterians follow in the order named. The Christian Scientists report a falling off in building enterprise this year. The most marked change in building operation is the passing of the old meeting house and the coming in of a kind of religious apartment house.

Rector Restores Banns.

For many years it has not been compulsory upon an Episcopal rector in this country to read in his church the banns, or notice of approaching wedding. Rev. Harry Masson of the church of the Advent in Louisville, Ky., has restored the custom in his own church voluntarily, because he believes the root of the divorce evil is the hasty and ill-advised marriage.

Pastor for Fifty-six Years.

The Baptist ministers of Chicago held a meeting recently to hear the life story of a minister who had preached for over fifty years. Rev. C. F. Tolman has been in the ministry for fifty-six years. In that time he has served as a missionary in India, as chaplain in a state penitentiary, as director of city mission work and as pastor of many churches. He celebrated his eighty-second birthday recently by preaching twice in a Chicago church.

War's Effect on Religious Work.

There are many ways in which the war is affecting religious work. The missionaries that should have sailed are

in many cases detained. Sunday-school workers that have been preparing for the World's Sunday-school Convention in Tokyo next year are looking grave. The Christian Endeavorers were to have held a world convention in Australia, but that has been postponed. The Salvation Army has ten thousand members actually fighting in the ranks and the Army has one of the greatest problems of its history before it this winter. The war has some far-reaching effects religiously, as well as politically and commercially.

Commission Government in Sunday-school.

The Hyde Park Presbyterian Sunday-school is being re-organized in a way to abolish the office of superintendent. The commission form of government of cities is the model of the new order. One of these commissioners has charge of the platform work, another of the teachers, and a third is responsible for the music.

Funds for St. Louis Missions.

The Presbyterian churches of St. Louis are being asked to raise sixty-five thousand dollars during the month of November for city missions. The work is under the direction of the Presbytery and Rev. George W. King is secretary of the committee.

Methodists go to Prayer-meeting.

The "Go-to-Prayer-meeting" week which was proclaimed by Bishop McDowell, brought very encouraging response in Chicago. The daily press reported that the prayer-meeting attendance was increased from one hundred to three hundred per cent.

Bible Scenes in Street Carnival.

The street carnival in many cities has been regarded as a questionable institution so when certain Christian people in Omaha proposed to represent Bible scenes in the approaching carnival, the idea was regarded by some as too bold. Nevertheless floats were made which were designed by Charles Plein. The selection of themes was by Gus A. Renze. Some of the biblical subjects treated were "The Expulsion from the Garden," "After the Flood," "Sodom and Gomorrah," and "Rebekah at the Well." The total effect of this feature of the carnival was regarded as distinctly favorable to religion by those who witnessed the scenes.

Preaching at Ninety-six.

Perhaps the oldest active clergyman in this country is Dr. David Tully of Media, Pennsylvania. He is now in his ninety-sixth year. Since he passed the ninety mark he has housed a congregation in a sixty thousand dollar church home. He preaches regularly at Highland Park Presbyterian Church. The church at Media made him pastor emeritus at eighty but he has shown no disposition to retire.

Dr. Parkhurst and Prohibition.

Dr. C. H. Parkhurst, the well-known Presbyterian pastor of New York City, whose writings in the Hearst papers have familiarized him to a considerable section of the American public, was quoted in California just previous to the election as being opposed to the prohibition of the liquor traffic in California. A committee of San Francisco pastors has been appointed to investigate these charges.

Here and There

UNDER this heading I hope now and then to call attention to the wisdom of the wise, the follies of the foolish, and the trend of a passing event. Subjects that are of sufficient importance to be noticed, though not to be treated at length, may be focused in a paragraph for the benefit of those who are already flooded with pamphlets, magazines, periodicals, and books. Nothing important may be added to the sum of the world's knowledge, though in some instances we may be able to furnish a few moments' diversion for the busy; in others, we shall perhaps, furnish occasion for the scorn of those who have nothing to learn. Their seriousness will be amusing. But for those who relish the joy of expression this column will be of occasional interest. Some may ask, why speak at all? That question we can't answer. We speak because we are not dumb. If we can provoke a smile now and then we shall feel justified in saying, "Now is the time to subscribe!"

THE HUMOR OF THE TERRORISTS.

It is to be hoped that all our ministers are keeping in touch with the fine literature which the Peace organizations are sending out these days. In the contest between militarism and anti-militarism which is certain to become more and more of an issue in the near future, the ministers are being thoroughly indoctrinated with the principles of peace. The panic which the militarist group are ever trying to induce by telling us of the bogeys that are certain to destroy us has been so often punctured that it has become funny. Panics are promoted that millions for battleships may be appropriated. A peril is so often on the way to America from some hostile port that one might fill a volume of prophetic demonstrations with them, if his time were not otherwise employed. How San Francisco has survived some of these bellumist scares is known only to those who have no interest in incubating them. The "perils" are omnibus. The Peace literature shows up the campaigns of militarism in this country in a way that must strike the alarmist with the force of a torpedo.

As to the real merits of militarism on the European Continent, which a few men in our country are so frantically trying to emulate, listen to this from Henry Waterson in a recent number of the *Courier-Journal*:

"The *Courier-Journal* has asked, have we a Christian religion? Are we Christians? Our answer to the call of suffering man proves us at least to be humanitarians. We mourn with the stricken; we sorrow with the afflicted; we hasten to the rescue and relief of the needy. But which of us—especially who of us in the aggregate—yields to the spell and lives in the image of Him of Galilee? Behold the flames of hell sweeping over three-fourths of Christian Europe! If this be Christianity what is paganism? Truly the Church needs first of all to question, to revise and reform itself. Or, has a single country cut loose from the moorings of faith and the teachings of Christ, dragging the others after in self-defensive holocaust to Satan? All that we can see clearly is that the triumph of militarism means unending war, whence we repeat, Down with absolutism and arbitrary power! To everlasting perdition the Hapsburg and the Hohenzollern!"

In that there is no humor, but every effort to buttress the causes that led to the present war should be received in a Pickwickian sense. Ridicule may be the most effective weapon for those who are obsessed by the spirit of militarism. Panics and spooks are penies to the peripatetic platform patriot, but when converted into armies and navies are devastation and death to the nations of the earth. Every pulpit should reaffirm without reservation the teachings of Christ on the subject of international peace.

EPIHEMERAL JOURNALISM.

If one will run through the pages of the *Millennial Harbinger* he will discover the bones of a score or more of *Echoes*, *Reviews*, *Monthlies*, *Quarterlies*, *Gospel Herald*, *Gospel Mirrors*, *Trumpets*, *Advocates*, etc., which may serve to warn us from the unprofitable fields of journalism. Two of our journals that have survived the rack of the years were fortunate in having the support of men of wealth. One was and the other is endowed. Why did this brood of journals come to an untimely end? Were they untrue to the plea, were they trying to lead us back to the fleshpots of Egypt? Oh, no; they had a maximum of faith and a minimum of funds. They had plenty of consecration as their pages will show, but no credit whatever, as their graves will show. Were they boycotted because of heresy? Not at all. They were blacklisted because of poverty. Some were edited by men of genius, but genius could not pay printers' wages, printers being human and hungry mortals as all their fathers were. The facts that call for faith are the facts that call for funds in the world of journalism. The just may live by faith, but a religious newspaper cannot.

A CONFESSION OF DEFEAT.

Occasionally a good brother laments the degeneracy of spiritual conditions among the Disciples, and proposes to point out the reasons and to prescribe the remedy. All such efforts should be thankfully received because the intention is to make us better, though if the reasons should not be thought valid, or the remedies palatable, no complaint should be made by the diagnostician. To say that a people are not spiritual is a commonplace, the ever-present shaft in time of need. Every denomination laments unspiritual conditions, and the efforts of some of their most faithful are given to improving them. No matter how high a people may climb in the spiritual life, the height above is infinite as compared with the distance over which they have come. As long as Christians are in the body this complaint will be made.

When we are told that the unspiritual condition arises because we have not emphasized doctrines which for generations have characterized a few disappearing sects, and that in this emphasis will be found the panacea for our ills, we must demur. Are the sects who are still living upon these teachings, many of which are of secondary importance, saintly above all others? We should expect to find them foremost in all good works, setting us examples in benevolent tasks at home and abroad, leavening their respec-

tive communities with godliness, and making themselves felt as an altruistic power in the life of the nation. But, as a matter of fact, their influence is waning with the years. They are among those sects whose feebleness compels them to take refuge under the shadow of the doctrine of the "little flock," assuming that while they are few, they are the Lord's own. While the world has passed them by, they assert that they have left the corruption of a world under the dominion of Satan, and doomed to destruction, instead of a pervasive influence among men, theirs is the influence of the recluse. The world is so bad that they must withdraw from it for the saving of their souls. Their hope of the world's conversion is not in the preaching of the gospel to the ends of the earth, but in some catastrophic demonstration that will torpedo the strongest armaments of Satan, and give Christ a chance to do in the age to come what he failed to do in the present age. The whole scheme is a confession of defeat which will fill any people with despair, and make morbid the life of the man who adopts it.

SACERDOTAL CELIBACY.

Those who are interested in the study of this doctrine as it has been developed in the Roman Catholic Church, will find great profit in reading the two volumes under this title by Prof. Henry Lea. It is not a work of the scarecrow variety, but a scientific narration of facts from the most reliable sources concerning this war on human nature. The first edition, if I mistake not, appeared about the middle of the last century, and was pronounced by Lecky to be the ablest historical work that had yet appeared from the pen of an American. It is too impartial and discriminating to be given a place among the salacious literature of our times or any time, though there is in the work a sufficient record of irregularities to satisfy those who have appetites for such things. It is not generally known that for ages the priesthood protested against the unnatural doctrine of celibacy, and that it triumphed only by centuries of legislation and discipline. It is singular that a church which makes marriage a sacrament denies its priesthood the right of marriage. But the triumph of the Vatican was complete in its determination to compel every natural desire and longing to surrender to the service of the church.

TEN MILLION FOR MINISTERIAL RELIEF.

About four years ago the Presbyterian Church began a campaign to raise ten million dollars to aid the needy and disabled ministers. No time was set for the completion of the task, but already upwards of half the amount has been secured. The Presbyterians have long passed the stage in which wise men asked the question: Why didn't the preacher save his money, and then there would be no need of these special appeals? When the government retires its servants on pensions, in some instances larger than the salary that many preachers have ever received, none think the beneficiaries are objects of charity, that fate being reserved for the heroic and deserving preacher because churches are asked to be as appreciative of him in his old age, as the government is appreciative of the labors of the men who spent their best days in its service.

ELLIS B. BARNES.

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

Woman's Suffrage Advances

Big News of Recent Achievements in the States.

MANY things have happened since this department last discoursed on Votes for Women, and this notice is belated, because the writer has been campaigning for the good cause herself.

First and best is the fact, that at the general election this month, on November 3, suffrage amendments were submitted to popular vote in seven states—Montana, Nevada, North and South Dakota, Nebraska, Missouri and Ohio; Montana and Nevada won by good majorities, and are now added to Wyoming, Colorado, Utah, Idaho, Washington, California, Oregon, Arizona and Kansas—making eleven states, and the territory of Alaska, where the women now have full suffrage, and Illinois where they have presidential and municipal suffrage.

THE BLACK SPOT.

The victory in Nevada gives especial satisfaction to the friends of equal rights, because Nevada is wholly surrounded by suffrage states; it was the one black spot remaining in the solid block of white upon the suffrage map. With Montana and Nevada on the right side, we now have all the Pacific and inter-mountain states for woman suffrage. We have ninety-one electoral votes, and more than three million women voters; this makes women factors that will have to be reckoned with at the next presidential election.

While all the returns from the election are not yet available, it is certain that Colorado, Oregon and Arizona will have women in their legislatures. Mrs. Frances Willard Munds was elected state senator in Arizona, leading the entire Democratic ticket. Miss Marian Towne was made a member of the Lower House in Oregon, and is reported as the only Democrat in that branch of the legislature.

In Colorado, Mrs. Evangeline Hertz was made a representative; Mrs. Helen Ring Robinson is already a member of the Senate; Mrs. Mary C. Bradford was re-elected to the position of State Superintendent of Public Instruction.

LOOKING FORWARD TO THE THINGS BEFORE.

While five states lost their suffrage amendments, yet no one is discouraged; the educational results of the campaigners made them well worth all that they lost, in time, in money, and in effort. In Nebraska the vote was close, and South Dakota made a good and gallant fight.

In four great states, New York, Pennsylvania, Massachusetts and New Jersey, suffrage amendments have passed our legislature, and will be presented to the General Assemblies of 1915 for a second passage; if they are successful, the amendments will be submitted to the people next fall, and already the workers are girding their loins for the conflict.

In the Empire state, the year's campaign was opened in a great mass meeting at Carnegie Hall in New York City on November 6. Every seat and every box was filled, and unbounded enthusiasm prevailed, as some of the foremost leaders in the country spoke. The crowning event of the evening was the appeal of the chairman, Mrs. Chapman Catt, for

funds to conduct the coming year's campaign; the response was the splendid sum of \$105,619—which the chairman said was \$30,000 more than was ever raised at any suffrage meeting in the world before; an encouraging feature was, that the great majority of the amount was given in small sums—\$1,000 being the largest single gift. It is said that "money talks"—and when it is remembered how many people of modest means contributed to this magnificent offering for the work in our state, it speaks more loudly for interest in the cause, than the great bequest of Mrs. Frank Leslie, mentioned on this page a few weeks ago.

The Forty-sixth Annual Convention of the National American Woman Suffrage Association is in session at Nashville as this is being written, and a report of its proceedings will be given at an early date.

SUFFRAGE IN THE SOUTH.

A number of states held their annual conventions just preceding the Nashville meeting, and the writer counted it a special privilege to come in touch with the sentiment for the enfranchisement of women in the South at this time. It was said for a long time that the Mississippi River was the "dead line" of woman suffrage, but the victory in Illinois has robbed that taint of its sting; it has been claimed more recently, that the conservative South would never welcome the new doctrine. A sufficient answer to this is the Southern States Woman's Suffrage Conference representing all the states south of Mason and Dixon line, which was held at Chattanooga last week. Both North and South Carolina have recently held their first Equal Rights Conventions and have outlined a vigorous and aggressive campaign for the coming year. The movement in both states is in charge of brilliant and influential women; the wife

"THE LADIES' AID."

"The old church bell had long been cracked,
Its call was but a groan;
It seemed to sound a funeral knell.
With every broken tone.

"We need a bell," the brethren said,
'But taxes must be paid;
We have no money we can spare—
Just ask the Ladies' Aid.'

"The shingles on the roof were old;
The rain came down in rills;
The brethren slowly shook their heads
And spoke of 'monthly bills.'
The chairman of the board arose
And said, 'I am afraid
That we shall have to lay the case
Before the Ladies' Aid.'

"The preacher's stipend was behind;
The poor man blushed to meet
The grocer and the butcher as
They passed him on the street;
But nobly spoke the brethren then:
'Pastor, you shall be paid!
We'll call upon the treasurer
Of our good Ladies' Aid.'

'Ah!' said the men, 'the way to Heaven
Is long and hard and steep;
With slopes of care on either side,
The path 'tis hard to keep.
We cannot climb the heights alone;
Our hearts are sore dismayed;
We ne'er shall get to Heaven at all
Without the Ladies' Aid.'

of an ex-governor of South Carolina organized the First League for Woman Suffrage in the state less than one year ago.

The First Equal Suffrage Convention in North Carolina was held at Charlotte, Nov. 10-11. The president, Mrs. Archibald Henderson, a cultured and beautiful young woman, is the wife of one of the leading educators and historical experts in the South. Charlotte, the place where the McKlenburg Declaration of Independence was framed, was a fit place for woman's declaration of rights, and both speakers and audience responded to the bracing atmosphere.

THE NORTH CAROLINA EQUAL SUFFRAGE LEAGUE.

Before the convention assembled, the principal paper in the town had given generous space and encouragement to the new propaganda. One of the most eloquent ministers in Charlotte preached a convincing sermon on Woman Suffrage the Sunday before. Judge Walter Clark, Chief Justice of the Supreme Court of North Carolina, is vice-president of the League, and made a splendid legal argument for the opening number of the meeting, and Dr. Archibald Henderson of the State University, spoke on "Why Men Want Votes for Women."

But though the women were thus backed by the press and the pulpit, by representatives of law and learning, yet they proved themselves well able to stand alone. The leaders of the movement were largely young women, and I have rarely seen a more alert and well-poised group. They reported, as the result of this, less than a year's work, fourteen auxiliary leagues in the state, with about five hundred members. Their resolutions, which were to be framed later into a platform for the League, showed a fine appreciation of the great lines of social service of our day. They condemned intemperance and its contributing causes. They deprecated war, and pled for peace. Child labor is a burning question in both the Carolinas, the great cotton mill section of the South, and they pledged themselves to work for "the passage of such humane laws as are recommended by the National Child Labor Committee."

THE SOCIAL EVIL CONDEMNED.

In their resolution condemning the social evil, they urged "our members and all thoughtful men and women to openly express their disapproval and disgust at the existing immoral districts, disreputable houses and unscrupulous persons in our commonwealth and to exert every effort to rid our state of this 'canker eating at the heart of the nation.'"

Though the cause was so young in the state, a legislative committee was formed, whose special task for the year was to canvass every member of the legislature of 1915, and to work to secure the passage of a Constitutional Amendment, giving full suffrage to the women of North Carolina.

Altogether, it was good to be in such a fine and spirited atmosphere, and to feel, as the racing train left Mecklenburg and King's Mountain and Cowpens far behind, that the ideals of the old heroes who fought those battles of long ago, still lived in their progressive and courageous daughters.

L. W. H.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

Vachel Lindsay's New Books

BY EDGAR DEWITT JONES.

Vachel Lindsay (please omit the Nicholas from this time on) the poet from the state capital visited us in Bloomington last spring, and, after the fashion of that great chieftain of the long ago, "he came, he saw, he conquered." Or, let us paraphrase it thus: Vachel Lindsay came, we heard, and he conquered. In the few months since that visit, this poet, Lindsay, has gone his conquering way and his audiences are larger now by far, and his constituency cordial and widespread.

Mr. Lindsay is fortunate enough to have two books off the press about the same time, and from the press of different publishers at that. The Mitchell-Kennerley Company of New York, publishers of his first volume, now bring out his "Adventures While Preaching the Gospel of Beauty." There are six chapters in the book which tell of the poet's long tramp throughout the West, through Missouri and Kansas, and his preaching all the while the "Gospel of Beauty."

This is a most readable little volume. Part of it is of the diary style and records his trappings through the day, his stopping at houses and asking for work so as to earn his meals, the conversations that ensued, and various other happenings. Nearly every page of this volume is alive with chatty, intimate accounts of Mr. Lindsay's experiences tramping through the West. He had some amusing experiences and some that were not so amusing.

He tells us that in the town of Belton, Kansas, he gave an entertainment at the hotel on the promise of a night's lodging. He slept late, and in the morning over his transom he heard the following breakfast-table talk: "That was a hot entertainment that young bum gave us last night," said one man. "He ought to get to work, the dirty, lazy loafer," said another. Then the landlord spoke up: "After the show was over I came pretty near not letting him have his room. All I have to say is he does not get any breakfast." Mr. Lindsay says that he made a grand exit from that hotel. "Yet," writes he, "in plain language" these people 'got my goat.'"

"THE KALLOPE YELL."

Scattered through this volume, here and there, are some good verses. The one on Kansas, which, if my memory serves me aright, Mr. Lindsay read for us in his Bloomington evening at the Public Library, appears in this volume, also, his "Kalliope Yell," one of the poet's realistic pieces of rag-time rhyme. This poem Mr. Lindsay read to our high school students and was most vociferously received.

I observe also, in this little volume, his lines on "The Road to Nowhere" and "Here's to the Spirit of Fire," "What Grandpa Mouse Said," "The Shield of the Faith," and still other fragments of verse. I think Mr. Lindsay's admirers will greatly enjoy this volume and be entertained by every page, and also amused and entertained by the poet's experiences tramping, not through Georgia, but through Missouri and Kansas.

The second volume by Mr. Lindsay is off the Macmillan press and contains his

great and most extraordinary poem, "The Congo," and many other new productions.

"THE CONGO."

"The Congo" is a study of the Negro race, first in their basic savagery, then in their irrepressible high spirits, and lastly in the hope of their religion. "The Congo," though bizarre in its verse and rhythm, is a psychological study at once



Vachel Lindsay, who has two new books from the press.

profound and prophetic. Listen to this weird message, which the poet informs us should be read like "the wind in the chimney."

"Listen to the yell of Leopold's ghost
Burning in hell for his hand-maimed host.
Hear how the demons chuckle and yell
Cutting his hands off down in hell."

"The Santa-Fe Trail" which was one of Mr. Lindsay's most popular readings in our town is in this volume. Then there are also some poems that are very new. In fact seven are included under the title of "War, September 1, 1914." One of these, entitled "Abraham Lincoln Walks at Midnight," I have liked so well that I am including it in full, as follows:

"It is portentous, and a thing of state
That here at midnight, in our little town
A mourning figure walks, and will not rest.
Near the old court-house pacing up and down.

Or by his homestead, or in shadowed yards
He lingers where his children used to play.
Or through the market, on the well-worn stones
He stalks until the dawn-stars burn away.

A bronzed, lank man! His suit of ancient black,
A famous high top-hat and plain worn shawl
Make him the quaint great figure that men love,
The prairie-lawyer, master of us all.

He cannot sleep upon his hillside now.

He is among us—as in times before!
And we who toss and lie awake for long
Breathe deep, and start, to see him pass the door.

His head is bowed. He thinks of men and kings.

Yea, when the sick world cries, how can he sleep?

Too many peasants fight, they know not why.

Too many homesteads in black terror weep.

The sins of all the war-lords burn his heart.
He sees the dreadnaughts scouring every main.

He carries on his shawl-wrapped shoulders now

The bitterness, the folly and the pain.

He cannot rest until a spirit-dawn
Shall come—the shining hope of Europe free:
The league of sober folk, the Worker's Earth.

Bringing long peace to Cornland, Alp and Sea.

It breaks his heart that kings must murder still.

That all his hours of travail here for men
Seem yet in vain. And who will bring white peace

That he may sleep upon his hill again?"

There are many of the poems in this new collection of Mr. Lindsay that I should like to call attention to had I the space, but I think I have set down enough in these paragraphs to let many of our poet's "Century" admirers want to own his latest volume. The introduction to this collection is written by Miss Harriet Monroe, and sets forth convincingly certain critical appreciations of Mr. Lindsay's art.

Illinois and the middle-west may well take pride in Vachel Lindsay. Long ago it was written "Westward the star of empire takes its way." Now it is being written, "Westward the star of Poesy scatters far its light."

First Church, Bloomington, Ill.

TWO RECENT BOOKS.

THE PROBLEM OF LAY LEADERSHIP. By Ernest Eugene Elliott. This little volume, a companion to the author's "Making Good in the Local Church," presents a series of opportunities and programs for Christian laymen. Among these problems are those of the city, the country, the church, society, Bible study, missions, stewardship of the boys' work. In each a certain number of questions are presented for discussion and a bibliography follows. Perhaps these bibliographies are a little too extended and not quite definite enough, but they afford opportunity for choice of some of the best books on the different themes. Mr. Elliott's help will be recognized by all who are interested in developing the life of our churches. (Revell. 50 cents net.)

THE YOUNG AND FIELD LITERARY READERS. By Ella Flagg Young and Walter Taylor Field. The third and fourth books of this admirable series have just appeared. They are the joint work of two skilled educators and literary workers. They reveal excellent adjustment of literature to the advancing stages of the child, and embody some of the most important and permanent literature in the language, including some of the Grimm stories, Indian traditions, fragments from Stevenson, Eugene Field and Hans Anderson, as well as narratives from the Bible, from history and from the literature of other nations. Poetical selections are not neglected in these excellent readers. (Ginn & Co. 50 cents.)

Disciples Table Talk

Jesse P. McKnight Leaves Pasadena.

Jesse P. McKnight has offered his resignation at the First Church in Pasadena. The Wilshire church in Los Angeles which is losing F. W. Burnham on December 1, has issued Mr. McKnight a call and it seems probable that he will accept. He organized the Wilshire church while at the Magnolia avenue church in days gone by. There have been seventy-five additions to the Pasadena church the past year. The pastor has officiated at twenty-seven funerals and eleven marriages. He has made 715 pastoral calls. The church raised during the year \$11,000 for all purposes.

E. L. Powell Growing Stronger.

The many friends of E. L. Powell of the First Church in Louisville, were deeply grieved at the time of the national convention at the report of his serious illness and operation. It is now authoritatively reported that he is, on the high road to recovery and is growing stronger every day. He will resume pulpit duties in the First Church on November 29.

Pastor Allen Explains Survey.

Frank Waller Allen of First Church, Springfield, Illinois, has been engaged as one of the lecturers at the social survey exhibit to be held in that city beginning this week. This survey is conducted under the Russell Sage Foundation and will be the most comprehensive ever made in this country. The sewers of the city will have to be changed to provide for better health standards. It will require five years to change the school system to meet the new requirements. Most of the public activities of the capitol city will be remade on account of the new facts that have been brought to light. Prominent among the lay workers in this movement is Mrs. Hugh Morrison of the First Church.

Grand Master a Disciple.

The Odd Fellows, Rebekahs and Encampments of Illinois have just held their annual state meeting in Springfield, November 17-19. The Grand Master of this order for the past year, and the presiding officer at the recent Springfield meeting was Frank Darnall who is a layman in our church at McLean, Ill. The new superintendent of the Odd Fellows Home for the Aged at Mattoon, Mr. Sayler, is also a Disciple.

A Ten-year Pastorate.

Joseph W. Hagin on November 15 finished ten years of service as pastor of the Madison Avenue church in Covington, Ky. At the beginning of his ministry, he found the church in an old property poorly located. Today the beautiful \$60,000 property on Madison Avenue is one of the most conspicuous buildings in Covington, and has few superiors among our new churches anywhere. This congregation is hoping to be a living-link soon in both the Home and Foreign societies. The Sunday-school is continuously on the records as a Front Rank School. The membership of the church includes some of Covington's most prominent men and women. There have been seventy additions the past year, and at present the church is in a revival with W. T. Brooks leading. Mr. Hagin is with one exception dean of the churches of Greater Cincinnati. He is a member of the board of trustees of the American Christian Missionary Society and also a member of the Bible-school committee of the society.

Louis R. Patmont Gets Divorce.

The latest news from Louis R. Patmont is that he has sued his wife for a divorce in the Portage County Circuit Court of Wisconsin and a decree has been granted him. The suit was not contested by the wife. Mr. Patmont was given the custody of his children. He was married in 1907. He is known to the public through his work as a temperance lecturer and his myster-

ious disappearances on several occasions. He has also been a Polish mission worker and a staff writer for a church paper.

J. M. Rudy Becomes Evangelist.

J. M. Rudy, who has closed his work with the First Church in Quincy, Ill., is entering the evangelistic field. He is commended by those who know of his work as being specially fitted for this new form of activity, as churches using him will soon learn.



Rev. J. M. Rudy, Who Has Just Entered the Evangelistic Field.

He will likely do most of his work in Illinois. His daughter Gladys will be married on November 24, to Mr. Cruttenden of Quincy.

G. B. Stewart Succeeds Z. T. Sweeney.

George B. Stewart who was formerly pastor in Muncie, Ind., but who has been studying in some post-graduate courses in Union Theological Seminary and Columbia University for the past two years, has been called to be the pastor of the Lenox Avenue Union Church of the Disciples. He thus becomes the successor to Z. T. Sweeney who has been with this church the past two years. He will have for his Sunday-school superintendent, Prof. Roscoe R. Hill who teaches history in the Columbia University. The pastorate opens with very favorable omens for progress in the church.

Union Revival in Friends' Church.

In Plainfield, Ind., the churches are joining this winter in a union revival which will be conducted in the Friends' church of that city. The local pastors will do the preaching. The co-operating churches are Friends, Methodist, Baptist and Disciples.

Lecture on Story-Telling.

On November 16, there was given in the Second Church in Indianapolis, an illustrated talk on "The Art of Story-Telling," by Mrs. Mary H. Flanner. The proceeds of the entertainment were to be given to Flanner House, a social settlement. There was a ticket selling campaign in which twenty-one children were entered. There were some large prizes but various children were working to be in "the prize line" of fifty children who had sold \$2 worth of tickets.

Banquet at Mexico, Mo.

The church at Mexico, Mo., of which Mr. Shullenberger is pastor, had a big banquet for men on November 13. Plates were laid for 125. The speaker of the evening was M. C. Hutchinson who recently accepted the pastorate of the church at Fulton, Mo. The group of men who were giving the social evening are in a Bible class which averages a hundred in attendance.

Winfield, Kans., Makes Trip.

The church at Winfield, Kans., of which Richard Gentry is pastor recently took a trip over to Wichita to hear the evangelist E. E. Violet who is in a meeting there. They went on an evening when Mr. Violet was telling the story of the Greek Easter in Jerusalem, illustrated with stereopticon views.

Memorial to Music Composer.

The MacDowell Memorial Association, an organization which keeps alive the memory of Edward MacDowell, an American music composer, met on a recent evening in the Austin church, Chicago, and the wife of the late composer gave a recital of his works.

A. McLean Helps Canvass.

A. McLean and others visited Warren, O., on a recent evening and instructed the board members of that church and the workers concerning the Every Member Canvass. This work is considered an important part of the Men and Millions Movement.

Rain in the Philippines.

W. C. Bower, who is now with the commission in the far east inspecting Disciple missions, writes there is much rain in the Philippines. It rained every day save one that the party was in the Islands. The world's record for rain is thirty-three inches in one day at Baguio in 1911. It did not equal this record but there was water in Manila a meter deep.

New Church for Minot, N. D.

The Disciples have been poorly represented in North Dakota but there are evident signs of progress there recently. F. B. Sapp, the state secretary, has gone to Minot, and will preach there for a time until a building can be built. It is reported that the church owns nineteen lots and a cottage in Minot.

R. W. Gentry Holds Meeting.

R. W. Gentry is holding his own meeting this fall and great crowds that overflow the building are in attendance. He preached on a recent evening on "The Meaning of Baptism" and twenty-two were baptized at the close of this service. A male quartette of local men add to the interest of the meetings.

Children's Dresses Decorate Church.

The women of Ann Harbor, Mich., who are connected with the Disciples' church of which Mr. Knepper is pastor, are keeping their twelve sewing machines busy in the basement of the church making little dresses for the orphaned children of Belgium and Albania. Two hundred garments have been completed already and are hung on a line in the church to indicate the progress that has been made. The pastor asks the men for money and the women for work. The price of three hundred dresses was given at November 15 services. A member of the faculty of the state university has given the price of a hundred dresses. When six hundred garments are finished, they will be shipped.

I. J. Spencer in Revival.

I. J. Spencer of Lexington, Ky., is conducting revival services in his own church at the present time. One of the sermons of the series will be "More Light Breaking Out of the Scriptures."

California Churches in Convention.

The churches in the South San Joaquin Valley of California held a convention November 16-18. The place of the convention was the city of Dinuba. Among the speakers were Dr. H. O. Breeden, Charles Laurant Beal, L. M. Timmons and W. P. Willimott. Ellis Purlee, the new state secretary was also there.

Union Avenue Disciples Canvass.

The members of the Union Avenue church of St. Louis, made the every-member canvass on November 15. Over two hundred members of this great church went out on a Sunday afternoon and reached every family in their parish.

Men and Millions in Kentucky.

The Men and Millions team is having a conquering march through the state of Kentucky, in spite of any talk about hard times. They were in Shelbyville on November 15, and five of the leading workers of the team spoke in our church while other workers visited some of the smaller adjoining churches.

Women Have Calendar Day.

The Ladies' Aid Society of Windsor, Colo., is organized according to the calendar. Twelve women are months. Each of them has weeks and days serving under them. Thus a great company of women are organized with almost military precision for the work of the society. All departments of the organization held a social together on November 11.

H. H. Davis Tries to Resign.

After a ministry of six years, H. H. Davis of Covington, Ind., tried to resign recently. He was dissuaded from this purpose by his congregation. He has built a nice home in Covington and will continue to make his home there.

Bloomington Church Makes Report.

The First Church of Bloomington, Ill., of which Edgar DeWitt Jones is pastor, had its annual meeting November 12. The reports show a most successful work this past year. The congregation raised nearly twelve thousand dollars for various purposes. Seventy-one were added to the membership of the church, and there was a net gain of thirty-five. The present membership is 1,185. George Hamilton Combs of Kansas City, will hold a meeting for this church beginning November 30, to continue for eleven days. The first of the year the pastor will begin a series of evening sermons based upon the questionnaire sent out to sixty citizens of Bloomington, asking twenty-four questions bearing on religious truths and problems. He will discuss the church and society, the pulpit and the pew, the Bible and the home, a better Bloomington, etc.

President Crossfield Has Busy Sunday.

President R. H. Crossfield of Transylvania University, will preach on Sunday morning at Shelbyville, Ky., and in the afternoon will drive in an auto to Stanford, where he will preach in the evening. He spends most of his Sundays in the pulpit preaching the gospel of religious education.

Celebrates 80 Years of History.

The church at Noblesville, Ind., celebrated eighty years of successful history on Nov. 15. This church has had a varied and most remarkable history and some of the great pioneer preachers have ministered and held meetings for it. It is going right on with its work under the ministry of L. C. Howe, the present pastor.

Home-coming Day at Clarkesville.

The church at Clarkesville, Ind., recently observed "Home-coming Day" with great festivities. The principal speaker was Garry L. Cook. O. E. Payne is pastor there.

George H. Combs Goes to Bloomington.

The First Church in Bloomington, Ill., has arranged to hold a meeting shortly with George H. Combs of Kansas City, doing the preaching. This meeting will be entirely under the auspices of the First Church, though the coming of Mr. Combs to Bloomington will doubtless be of interest to Disciples in other churches in this section of Illinois.

Church Folks Interested in Astronomy.

Ann Arbor, Mich., church has arranged to have Prof. Hopkins of their city give an illustrated lecture on "A Night in Yerkes Observatory." This will be given as a program after a church dinner. Prof. Hopkins has studied a year in Chicago and has some new discoveries to announce.

Evangelist Scoville in Union Meetings.

The various Protestant churches of Akron, O., will hold union meetings in

February and Charles Reign Scoville and his company have been engaged to conduct the services. A great tabernacle will be built which will seat ten thousand people. Mr. Scoville once held a meeting for the Disciple church at Akron.

B. J. Radford Celebrates Golden Wedding.

Mr. and Mrs. B. J. Radford of Eureka, Ill., celebrated their golden wedding on Nov. 15. Prof. Radford is known to Disciples through his educational work in Eureka and Drake. He has been pastor at Niantic, Ill., Des Moines, Ia., Cincinnati, O., Eureka, Ill., and Denver, Colo. The aged couple have eight living sons and daughters.

Uses Ben Hur Pictures.

Herbert Yeuell in his meeting at Marion, Ill., made a special feature of his stereopticon views, and especially his lecture on Ben Hur which was reported to be exceptional. The pictures were specially made for Mr. Yeuell.

Progress at Charleroi, Pa.

The church at Charleroi, Pa., is building up and has had ten added in regular services recently. The Every Member Canvass was made on Oct. 25. The Minges Evangelistic company will arrive in February to hold a meeting.

More Bulletins Coming.

New church bulletins are being welcomed at the Christian Century news desk this week. The number of churches putting this paper on their mailing list for bulletins is rapidly increasing. They greatly aid the news editor in his work.

Annual Meeting at Atlanta, Ill.

On November 9, the church at Atlanta, Ill., celebrated the first anniversary of the dedication of their \$30,000 church building and the fourth anniversary of the pastorate of R. H. Newton. Sixty-seven have been added to the membership of the church the past year, making a resident membership of 327. The Bible-school has increased over a hundred during the year. Over \$12,000 in cash was paid into the church treasuries during the year, of which \$9,000

was used on the building fund. Six hundred was given to missions. The every-member canvass was made the afternoon of November 1.

Dean Edwards Ordains.

Dean G. D. Edwards, of the Bible College of Missouri, preaches for the Red Top church west of Hallsville. On November 12, he ordained elders and deacons in this church. He was assisted by A. W. Pasley.

IN AND AROUND CHICAGO.

The revival services that have been held in Chicago Heights Church by Mr. Scott, pastor at Hoopston, have proven to be very successful. There have been thirty-eight new members received into the church up to the present time. The Good Fellowship Club of the church will hold a county fair in the near future, the proceeds of which are to be used in purchasing a new piano.

The Ministers' Association of Chicago continues to meet at 12:30 in the Y. M. C. A. cafeteria. The topics for the near future are: Nov. 23, "The Mental Capacity of Savages," by Ellsworth Faris; Nov. 30, "The Gary Plan of Religious Education," by S. W. Nay; Dec. 7, "Some Aspects of the Missionary Problem," by C. B. Baird; Dec. 14, "Our Religious Journalism," by Austin Hunter; Dec. 21, "Review of C. C. Morrison's 'The Meaning of Baptism,'" by Dr. E. S. Ames. The meetings are being well attended most of the time. The Association extends a cordial welcome to visiting brothers.

E. S. Ames, H. L. Willett and C. C. Morrison will participate in a platform meeting at Evanston church on Sunday-afternoon at five o'clock, Nov. 29. The theme will be "The Mission and Plea of the Disciples of Christ." Evanston Church has put a high grade piano into its basement as an aid to the social life of the young people of the church this winter. W. G. Winn delivered an address at the Evanston Dinner and Bazaar on Nov. 19, on "Church Folks."

Facts and Figures from Disciples' Fields

Roodhouse, Ill., Winston W. Wharton, pastor; W. E. Harlow, evangelist; Mr. and Mrs. A. M. Walker, singers. Begin Nov. 29.

Sebring, O., H. H. Anderson, pastor; E. P. Wise, evangelist; Edward McKinney, singer; 10 added first week.

Douing, Mo. T. A. Hedges, pastor and evangelist; Miss Lillian Evans, singer. 3 added first week.

Hamilton, O., C. R. Sine, pastor and evangelist.

Atchison, Kans., A. A. Bailey, evangelist. Closed.

Literberry, Ill., Roger Fife, evangelist. 46 additions.

Junction, Ore., R. H. Sawyer, evangelist. Closed.

Clay Center, Kans., Mr. and Mrs. Meyers, evangelists.

Wauseon, O., W. R. Moffett, pastor and evangelist; Mr. and Mrs. J. A. Carroll, music directors.

Columbus, O., Chicago Avenue Church. Atchison, Kans., Vawter evangelistic company; 190 additions.

Macon, Ga., Leroy M. Anderson, pastor and evangelist.

Mankato, Minn., Mr. Harlow, evangelist. Burlington, Ia., F. R. Ferrall, pastor and evangelist.

Ottumwa, Ia., pastor preaching; 11 added first week.

Riesel, Tex., Jena St. Church; J. S. Mason, evangelist.

Springfield, O., Roy L. Brown, evangelist; 40 additions, continues.

Anaconda, Mont., Mr. Hulser, evangelist. Eldorado, Mo., C. D. Pearce, evangelist.

Concludes. Maysville Ky., Mr. Lloyd, evangelist. Over 20 additions.

Afton, Okla., W. H. Osborn, evangelist. Rock Island, Ill., Second Church; W. B.

Stine, pastor; John Houser, evangelist; 16 added.

Tower Hill, Ill., A. P. Cobb, evangelist. Arcadia, Okla., W. M. Psyher, evangelist.

Paducah, Ky., W. H. Sheffer, evangelist; Frank McDonald, song leader.

Center, Mo., Mr. McMahan, pastor and evangelist.

Lemon, Colo., Mr. Martin, evangelist. Mitchell, Ind., P. Jay Martin, evangelist.

Kinsley, Kans., J. C. Bunn, evangelist; L. R. Bush, song leader.

Hannibal, Mo., Alfred Munyon, pastor and evangelist.

Green Bay, Wis., C. L. Milton, evangelist; Miss G. Smith, song leader.

CALLS.

G. W. Ford from West Salem, Ill., to Tenth Street Church, Paducah, Ky. Begin Dec. 1.

S. E. Fisher, from Dixon to Petersburg, Ill.

H. D. Smith, from Ninth St. Church, Hopkinsville, Ky., to Dallas, Tex.

H. G. Waggoner, from Memphis, Mo., to Hamilton, Ill.

T. A. Manley, from Fredricktown, Mo., to Bridgeport, Ill.

J. Young, from Oregon to Petaluma, Cal.

Isaac Bussing, from Adrian, Mich., to Ottumwa, Ia.

W. T. Swain, to Vermillion, Kans.

E. P. Couch, to Cicero, Ind.

C. C. Crawford, from Vandalia, Ill., to Winamac, Ind.

RESIGNATIONS.

C. Manly Morton, Winston, N. C. to study in seminary.

Mr. Cloe, Abingdon, Ill., to become evangelist.

DEDICATIONS.

Auburn, Wash., by J. W. Baker.

Annual Report of Foreign Society.

One of the most interesting documents appearing this year in explanation of religious work is the annual report of the Foreign Society. It is contained in the November number of the Missionary Intelligencer. The report is no mere bald statistical statement but is full of interpretation and helps greatly in visualizing the activities of the missionaries on the various fields. Each missionary is mentioned by name and his or her activities noted.

Church Extension Fares Well.

War times do not seem to make any difference with church extension. The churches in their annual offering which is just closing have exceeded their last year's record. Loans have been promised to South Park church in Los Angeles, for \$4,000; Findlay, O., for \$7,500; Ensley, Ala., for \$5,000; and Williamson, W. Va., for \$4,000.

Bruce Brown Helps Temperance.

Bruce Brown has been active in the temperance campaign in California this fall. He has just closed a meeting at Ontario, Cal., and he will make headquarters in Los Angeles henceforth. He is invited by the state board of southern California to continue his evangelistic work another season.

Dr. Thomas State Superintendent.

In the recent election in Nebraska, Dr. A. O. Thomas, a stalwart member of the church at Kearney, and until recently president of the Kearney State Normal School, was elected to the position of Superintendent of Public Instruction in Nebraska. Dr. Thomas is a western educator, and a man of unusual executive ability.

Preaches in a Theater.

Edgar W. Allen, pastor of the church at Auburn, N. Y., has engaged the Jefferson Theater for the winter and will preach there every Sunday night. Last winter, his theater meetings had an average of 1,200 people present every meeting. At the first meeting of this season, there will be stereopticon pictures of Constantinople and a sermon on the subject, "What Are We to Think About the Bible."

Women Make Thousand Calls.

The women of the church at Auburn, N. Y., made a thousand calls in two days, on Tuesday and Thursday following November 15. Every woman in the church was enlisted and to each woman was assigned six calls. On the evening of November 22, the church required an admission fee to the evening service, some fruit or vegetables, to be given to the poor of the city.

Stereopticon Pictures of Missions.

Both our Home and our Foreign societies are co-operating in a union lantern slide service by which the cause of missions both at home and abroad may be presented "through the eye gate." These have been gotten together by the United Missionary Campaign and there are fifty sets with the accompanying lectures. There are depositaries in the various large cities of the country. The Chicago depositary is at 19 LaSalle street, in the office of the Missionary Education Movement. Some of the lectures are, "Social Aspects of Foreign Missions," "The American Indian," "The New Era in Asia," and "The New Home Missions." The slides can be secured of either our Home or Foreign Society.

John Ray Ewers Closes Meeting.

The series of Decision Meetings, which lasted two weeks, in the East End Christian church, Pittsburgh, closed Sunday, November 15. There were thirty-two additions, making 170 precisely who have united with the church since January 1. The meetings were announced as quiet, dignified and spiritual, and the attendance was the largest in the history of the church. Paid advertisements were put in the seven metropolitan dailies. The publicity obtained for reports of Mr. Ewers' sermons was truly remarkable. Elegantly printed announcements were mailed out to a selected list and also were mailed out by the

members of the church. All of the sermons were preached by the minister, John Ray Ewers, and all of the work was done by the members, except that a soloist was engaged for the series, whose beautiful singing of the old hymns was most helpful in the creation of a religious atmosphere. The church now has a revised list of nearly 600 names. In the little more than five years of Mr. Ewers' ministry in the East End, 481 members have been received. This group now comprises one of the choicest societies in our communion. Many of the leading people of the city are members of this church. Plans are in the making for a new church building to cost about \$125,000. This building will be unique in architecture among churches and will be open constantly to administer to the needs of the community. The congregation is united and happy and has its face to the dawn.

Local Pastors Hold Union Revival.

The local pastors of the churches in Erie, Kans., are holding revival services in the various churches with the ministers doing the preaching. The meetings were held a week in the Disciple church. Our pastor in this field is J. D. Bowles. The county Endeavor rally of Neosho County was held in our church November 12.

Bank Cashier Preaches.

L. B. Hotaling who is cashier of a bank in State Line, Ind., gives part of his time to the preaching of the gospel. He has recently accepted half-time appointments at two churches in Illinois, Alvin and Georgetown.

Drake Man Makes a Discovery.

Seth Nicholson, who graduated from Drake University in 1912 has already distinguished

himself in science by the discovery of the ninth satellite of Jupiter. Mr. Nicholson was at Lick Observatory when he made his observations but he made the beginning of his researches while he was at Drake.

Disciples in Nebraska Legislature.

Among the Disciples who were elected to political office in Nebraska in the recent election were Edwin Jeary and Dr. A. O. Thomas, who were given seats in the state legislature. At this election the site of the state university was allowed to remain where it is and woman's suffrage was defeated.

Gymnasium Classes at Fairmont.

The church at Fairmont, Minn., has introduced various features into its program and prominent among them is a church gymnasium. There is a class for business men, one for ladies and other classes for different ages. The equipment is as fine as in many Y. M. C. A. buildings in adjoining cities.

Church-members Help Build.

The First church of Anacortes, Wash., is starting a new building. A great deal of the work will be donated by the members. The building is of the bungalow type of construction. M. Putnam is the pastor.

Bible School Superintendent.

The Bible-schools of Michigan have chosen a new superintendent, C. R. Wolford, until recently pastor of the church at Owosso. He leaves the Owosso church out of debt, and on November 8 there was one confession of faith. J. Frank Green succeeds to the pastorate of this church. Mr. Wolford is from Hiram college and has studied at the Disciples' Divinity House in Chicago.

No Alum— No Dyspepsia

Look to the food. Eat heartily of hot breads, hot biscuit, hot cakes, made light and tasty with Royal Baking Powder, and snap your fingers at dyspepsia. It is the tasty, appetizing food that aids digestion.

There is a quality in Royal Baking Powder coming from the purity, wholesomeness and fitness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they are accordingly earnest in its praise, especially recommending it in the preparation of food for those of delicate digestion.

ROYAL BAKING POWDER

Absolutely Pure No Alum

Our Retired Ministers.

The average pension paid the retired ministers of the Disciples last year was \$189. This meager sum was paid to men whose average age was seventy-three years, when they had been retired on account of age, and to men whose average age was fifty when they were retired on account of illness. The average amount of preaching service of these veterans was thirty-three years and the work they did was a total of 3,539 years.

NEWS FROM THE FOREIGN SOCIETY.

Miss Sylvia M. Siegfried, missionary of the Foreign Society to the Philippine Islands, is teaching temporarily in the Mission School at Hazel Green, Ky. Her mother has been in poor health, and for this reason Miss Siegfried has not been able to return to the Philippine Islands as she expected and as she desired.

Dr. W. N. Lemmon, who conducts the Mary Chiles Christian Hospital, Manila, P. I., reports for one month twenty-eight surgical operations, thirty-five calls in the city, an increase in the interest in the morning chapel service, and a bright outlook for all the work in Manila.

During the past ten years the number of evangelists and other helpers on the foreign field, under the direction of the Foreign Society, has more than doubled. The number has grown from 312 to 805. Their salaries and other expenses are small, but the large number involves a considerable sum. This form of work ranks with the most valuable that is being done.

Five years ago the society conducted sixty-three schools with an attendance of 4,034; now it conducts 115 schools and colleges with an attendance of 5,494. It can be seen at once that the increase in these schools alone requires a much larger outlay.

During the past six years eighty-four new buildings have been erected on the foreign field by the Foreign Society. This is fourteen buildings per year, or more than one each month for the past six years. These buildings are schools, chapels, homes, hospitals, etc. The need of such buildings was very pressing. They cost a considerable amount of money.

The above facts remind us of the deficit in the general fund which amounted to \$48,556, November 1, 1914. This is not because there has been any falling off in receipts. On the contrary, the receipts have increased every year for the past seven years. The total increase in the income of the society in that period is \$189,825, or an average increase of \$27,117 annually. The deficit is the result of the rapid growth of the work on the fields. It is true that a deficit is not a new thing, although it is a new experience for the Foreign Society. The local churches often find themselves with a debt. The same is true of our colleges and other institutions. Most missionary societies find themselves with a deficit from time to time. We think of one just now with a shortage of \$250,000. Very few business concerns that do not carry some debt. They see opportunities to enlarge their business and increase their profits, and hence they venture to take some risk.

We hope to eliminate the above deficit this year, or a very large proportion of it. It will be seen that this amount costs \$5,313 interest annually and it hinders the work in other ways. We are cutting down estimates from the fields to the lowest possible point in the hope of reducing the debt. We are making other reductions also. We are doing our best. We do not want to embarrass the work on the fields. We do not want to jeopardize our credit at the banks. The attitude of the managers of the Foreign Society is to keep out of debt when this is paid.

Dr. W. N. Lemmon, 135 Gastambide, Manila, P. I., reports that a little child had been left in the hospital and the mother has not returned. She may have fallen a victim of cholera. And he says: "If any mother of an Aid Society have an over supply of old children's clothes and will send them to us they can be used very acceptably. Small packages can be sent by parcels post."

The church at Huntington, Ind., Elmer Ward Cole, pastor, becomes a new Living-link in the Foreign Society and will therefore support their own missionary on the field. The church is very happy over the advance step. Brother Cole has been with this congregation now six years and a half and a great work has been accomplished. A twenty-three thousand dollar debt has been wiped out, and the church does not propose to remain idle, but takes hold of its regular task, the evangelization of the world.



Secretary Rains, who reports that during the past ten years the number of evangelists and helpers in our foreign fields has more than doubled.

B. L. Kershner writing from Manila, P. I., concerning the hospital work says: "The hospital is a busy place. I have just had four days' experience there, and have had occasion to see the work done. All classes of people receive medical attention. There is scarcely an hour in the day when they are not to be seen sitting in the vestibule waiting their turn. The doctor keeps the religious work well to the front. He has a chapel exercise every morning for nurses, patients, visitors, and all who will attend. On Sundays he does pretty nearly as much religious work as medical."

Sec. Stephen J. Corey, referring to the University of Nanking, says: "The finest institution in China has been built up and it is worth the price and the effort a thousand times." He also says: "The workers out here are staggering under a tremendous burden just now. We have been pleased with the spirit of the China Mission." Again Mr. Corey says in a personal letter: "The great need (in China) seems to be for efficient, well trained native leaders and preachers. The outlook for the next ten years is better than anything before. The doors are open. The people are turning from their temples and gods. China is alert for western knowledge and hungry for the truth. The great wedge now is the school. China's own education system has fallen to pieces. This is sad, but at the same time it gives us a wonderful opportunity."

F. M. RAINS, Secretary.

IN THE THIRD MISSOURI DISTRICT.

District Superintendent J. H. Jones, of the Third Missouri district is rendering a great service in his large and interesting district and he is offering an object lesson which will prove of value to many other sections. In this Southwest or Third district are thirty-one counties with a population of 640,000. Of this population about 150,000 are Protestant Christians and about 15,000 are Catholics. The Disciples have about 220 congregations in this district with a combined membership of 25,000. In twenty-six of the thirty-one counties they have a county missionary organization and hold annual conventions. In only one of these counties are they without a congregation. Twelve or more of the thirty-one county seats are inland towns. In seven of the county seats of this district the Disciples

have no congregation. At present Superintendent Jones assisted by Mrs. O. W. Lawrence, state C. W. B. M. Secretary, Mrs. Daniel Bartholomew, District C. W. B. M. President and other C. W. B. M. workers, Dr. C. C. Drummond of India representing the F. C. M. S. and C. C. Garrigues representing the N. B. A. is conducting a series of conventions that includes Wright, Greene, Polk, St. Clair, Vernon, Cedar, Barton, Newton, Jasper, Barry, Lawrence, Stone, Webster, Pulaski, Phelps, and Camden counties. Mr. Garrigues also conducts an Every-member Canvass Conference in each of these conventions. One hour is devoted to this conference in each meeting. Stereopticon views are used in the presentation of the different departments of work represented. The attendance in these conventions is good, the interest very deep and in nearly every county the brethren are definitely committing themselves to the budget plan and the Every-member Canvass.

A SIGNIFICANT CABLEGRAM.

"IN ORDER TO MEET THE DEMANDS UNDER ANY CIRCUMSTANCES DO NOT ALLOW WAR TO INTERFERE WITH OFFERINGS. WE ARRIVED HERE IN JAPAN AND ARE ALL WELL.—Stephen J. Corey, Secretary." The above message came to the office of the Foreign Society early the morning of the 17th. Friends everywhere will be delighted that Mr. Corey and his associates on the commission to the mission fields are well and making good progress. They have already visited the Philippines and China. They will spend a month in Japan. They will sail from Japan for America about December 10, and reach home about January 1. It is clearly seen that the Commission is deeply impressed with the work being done and with the open doors before our people. They are now in the Mikado's Empire, a land of great heathen temples on every hand. Our small force there, the progress that has been made, and the opportunities before us appeal mightily to the hearts and to the imagination of the Commission.

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Our Readers' Opinions

THINKS EDITOR CLOUDS BAPTISM.

EDITOR THE CHRISTIAN CENTURY:

You have been clouding the matter of baptism again lately, I see. Your strictures on the ordinance are out of place in a religious journal of the Disciples. Words like these for instance in your issue of October 1:

"I do not believe the traditional position of the Disciples in making immersion a condition of fellowship is a matter of profound conscience to our people at all. In the heart of us we are ashamed of it. And it is the conflict of pride and shame that makes it a sensitive subject. Our sermons on immersion are to the initiated, becoming more and more perfunctory and hollow. We have no passion for it any more. Our pastors, for the most part, relegate the preaching of it to the imported evangelist. The men and women of our churches are interested in vaster problems, more human tasks, more divine imperatives. And the new spiritual life of the age is making us Disciples ashamed of every formal or technical thing that separates us from any of God's children."

"A formal or technical thing" indeed! You surely do not attach much importance to the Lordship of Him who has ordained this ordinance. You are sorely in need of some one to teach you the very first principles of the Gospel.

Permit me to use an illustration. You write a letter. There is only one page in it perhaps, but you put it in an envelope; it is only a little ink and paper, not worth very much perhaps, but you place a stamp on it—that costs two or five cents—and drop it into a box. Nobody touches it but a sworn official of the government. It goes and no man can hinder it. It crosses the ocean maybe, guarded by all the power of the government and perhaps thousands of miles away, through flood and flame and storm and hindrances of various kinds, that little stamp carries that letter. It has all the power of the government behind it. That little piece of paper is of little account it may be, but when you have the government stamp upon it, you have the government behind it, it goes somewhere. So when a man understands baptism he will never treat it as a light thing. Baptism is that stamp. God has never held any man in esteem who ridiculed his ordinances and made "filthy rags" out of them.

With intelligent Disciples it has never been a matter of "much" water or "little" water. It has been the authority of their Lord. What did he command? Is he Lord over conscience, heart and life? When baptism has the name and power and promise and work and blood of Jesus behind it it is no mere ceremony, Brother Morrison. Yours for the old path to walk in,

Kansas City.

JAMES SMALL.

[If Mr. Small will re-read the quotation he makes from The Christian Century he will note that there is not a single reference to baptism in it. The paragraph refers to the physical act of immersion in water. As to baptism itself we agree exactly with the sentiment of Mr. Small's concluding paragraph.—THE EDITOR.]

GOOD CONVENTION MUSIC NOT EASY TO SECURE.

EDITOR THE CHRISTIAN CENTURY:

I wish to thank you for your words of appreciation of the music of our National Conventions, as expressed in your recent editorial on "Convention Music." Your kind criticism of my personal leadership is gratefully received, for I am well aware that I have not been able to reach, as yet, the ideal I have had before me. I frankly confess my own weakness and apparent inability to place the music of our conventions upon the high spiritual plane that so many of us desire. But there are some other hindrances that I

wish you had mentioned in order that justice might be done all concerned.

Upon two occasions I have gone to the convention city, and drilled a large chorus choir, teaching them the newer hymns and tunes that were to be used in the printed program, as well as some standard anthems, only to have them completely disorganized by the members being placed upon local committees that required all their time and strength. This choir, together with volunteers from among the delegates, would have given us the proper material to make the music what we want it to be, from the standpoint of leadership. But I have only been able, so far, to get this choir together for the communion service, which, it is manifest to all, is not the place to teach new hymns and tunes.

Other hindrances might be mentioned negatively. So long as only ten or fifteen minutes are allowed at the beginning of a session, while the audience is still assembling, for the devotional period; so long as the presiding officers say, in effect, "Sing one or two stanzas of some familiar hymn, and let us get the first speaker 'off' on time, for we have some extra speeches to come in" (remember, the program as printed, is already too full); so long as the one who reads the scripture and offers prayer, insists in delivering, in addition, a short sermon, not on the program (I have known some to "talk" twelve and fifteen minutes by the watch); so long as a hymn is used to drown the noise while the doors are opened to permit one crowd to enter, while another passes out; so long as our conventions are

held in auditoriums too large, where people cannot hear on account of the noise and imperfect acoustics; so long as the choir members are "worn out" by being upon committees, and so long as the leader must depend upon volunteers wholly, and "picked up" accompanists, that long will our convention music fall short of our ideal.

However, I wish to say, that in looking over the printed programs of the last few years, and in recalling the hymns and tunes actually used, I find a tremendous change for the better. There are some hymns omitted that should be included, and some services not adequately provided for. But as a whole, only the standard hymns and tunes have been used, gospel songs being almost entirely omitted. As a result, our conventions, as I recall them, are far more devotional, and upon a much higher plane spiritually than they were when I first began to attend them some twenty years ago. This change is especially noticeable in the last few years. When we have a convention held under proper environment, with shorter hours, and fewer days, and when every one will come on time, and stay until the close, like those in attendance upon the Student Volunteer Movement, or the Men's Missionary Movement, then, and not till then, can we have an ideally devotional and spiritual convention.

In closing, let me say, that a large number of our singing evangelists are acquainted with the best hymnody and tunes, but they are not able to use them in their work, because of the demands made upon them by the people, and especially by those in authority. Also, there is a place in the work of the church for gospel songs of the better kind, but great care and discrimination should be exercised in making use of them in one of our national conventions.

W. E. M. HACKLEMAN.

Indianapolis, Ind.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

BY J. B. BRINEY, IN THE CHRISTIAN STANDARD.

Mr. Morrison wholly misapprehends Mr. Campbell as to the continuity of the meaning of the root syllable of a word. With the remark that the italics are Mr. Campbell's, he quotes as follows: "Wherever the radical syllable ('dip' or 'hap') is found, the radical idea is in it."

I do not know the source of this quotation, for no reference is given. The language is found in the Campbell-Rice debate, but not in italics. The statement is taken out of the setting given it by its author, and thus it is given a much wider application than was intended by Mr. Campbell. The context clearly shows that the author is only contemplating derivative verbs from primitives that indicate specific action. As thus limited, the rule has never been overturned.

Our author, in his attempt to overthrow it, says:

In the case of *bapto* it has been shown that Mr. Campbell's position expressed so positively in the italicized statement

given above is erroneous. This word we have found used as "dye" or "stain" in contexts where no hint of its primary meaning, "dip," is present.

Yes, and a careful reader would have observed that Mr. Campbell himself noticed and dwelt upon this very fact. In the previous article it was shown that Mr. Campbell, while contending that derivative verbs inherit the primary or root meanings of their primitives, do not necessarily retain the figurative meaning of "their natural progenitors." In regard to *bapto*, he says, "For, as all allow that *dip* is the primary and proper meaning of *bapto*, and *color*, *stain*, *dye*, *wet*, its figurative or secondary meanings," etc. Here Mr. Campbell positively states in italics the very thing with which Mr. Morrison tries to break down his rule!

Mr. Rice seems to have misunderstood Mr. Campbell on this point, and this elicited from the latter the following statement:

My friend did not seem to understand my criticism on the syllable *bap*.

(Continued on page 23.)

The Sunday School

THE GREAT COMMISSION.

INTERNATIONAL UNIFORM LESSON FOR
DECEMBER 13.

Matt. 28:16-20; Luke 24:44-49.

Memory Verses, 19, 20.

Golden Text.—Lo, I am with you always, even unto the end of the world. Mt. 28:20.

American Standard Bible.

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Matthew 28. (16) But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. (17) And when they saw him, they worshipped him; but some doubted. (18) And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. (19) Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: (20) teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

Luke 24. (44) And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me. (45) Then opened he their mind, that they might understand the scriptures; (46) and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; (47) and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. (48) Ye are witnesses of these things. (49) And behold, I send forth the promise of my Father upon you; but tarry ye in the city, until ye be clothed with power from on high.

VERSE BY VERSE.

(From Tarbell's Teachers' Guide.)

v. 16-17. *The eleven disciples.* A successor of Judas had not yet been chosen.—*Unto the mountain where Jesus had appointed them.* This evidently refers to some understanding not recorded in the Gospels.—*Some doubted.* There were others besides the eleven present, though Jesus spoke especially to the latter.

v. 18. *All authority hath been given unto me in heaven and on earth.* Compare Rom. 1:4: who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord. "The view which dates the glorification of Christ, not from the Ascension, but from the Resurrection, is safely grounded on this passage. It is the view of St. Augustine, of most of the fathers, of Albertus Magnus, of the schoolmen, and of many modern authorities. Westcott says: 'After the Resurrection our Lord belongs already to another realm, so that the Ascension only ratifies and presents in a final form the lessons of the forty days in which it is included'." (Dummelow). "Father Snowden, what was the Son before the Father gave him all power?" some one asked and instantly this African preacher returned "What was the Father after he had given the Son all power?"

v. 19. *Go ye therefore.* Since all authority has been given me on earth, go ye and make my authority known.—*Into the name of the Father and of the Son and of the Holy Spirit.* "One of the leading dogmatic texts of the New Testament, being the nucleus around which the Apostles' Creed subsequently grew. It teaches (1) the Divinity of Christ, for no mere man could thus insert his name between those of the Father and of the Holy Spirit: (2) the unity of the Godhead, for one 'name' or divine nature, belongs to the three: (3) the trinity of persons, for since the former two are Persons, so is the third: (4) the subordination of the coequal persons to one another, viz., the Son to the Father, and the Spirit to both" (*One Volume Commentary*).

v. 20. *And lo.* The promise that follows will give them courage for their work.—*I am.* Not I will be.—*Always.* Greek, *All the days* RVm.—The end of the world. The consummation of the age, RVm.

v. 44-49. Either we have here the conclusion of a long discourse not recorded, or else it is Luke's summary of Christ's words during the forty days between the resurrection and the ascension. Mr. Riddle assigns verse 44 to the evening of the resurrection day, verse 45 he deems a summing up of the instruction of the interval between then and the ascension, his "speaking of the things

pertaining to the Kingdom of God" (Acts 1:3), and verse 46 he considers introductory to the account of the discourse on ascension day, which Luke records more fully in Acts 1:4-8.

v. 44. *These are my words which I spake unto you.* "These events—death and resurrection—fulfill the words I spoke to you before my death." Or, "these words" sum-

marizes an omitted discourse.—*While I was yet with you.* Before the crucifixion.—*The law of Moses, and the prophets, and the psalms.* The Jews divide the Old Testament into Law, Prophets, and Hagiographa, or Writings; the "psalms" stands here for the Hagiographa.

v. 47. *And remission.* Some ancient authorities read *unto*. RVm.—*Nations beginning.* Or, *nations.* Beginning from Jerusalem, ye are witnesses, RVm.

v. 49. *The promise of my Father.* The Holy Spirit.—*Clothed with.* A common figurative expression, clothed as with a garment, an abiding influence. For the fulfillment of the promise see Acts 2.

"I Am With You"

The Lesson in Today's Life.

BY JOHN R. EWERS.

"THEREFORE."

There is no reason why we should go. Christ has the authority and the power. No quality is more needed in America in



Rev. John R. Ewers.

these days than that of living under authority. We have turned freedom into license. We have become laws unto ourselves. We worship at the shrine of the god, "Do As - You - Please." Discipline, discipline, discipline—that is our supreme need. We have in school what we call disciplines and they are. Every day I believe more in the value of a trained man. There is a reason why college men become leaders. I have been greatly interested in the German idea of the state. It is that individuals exist for the state. Our idea is that the state exists for individuals. Now I believe in democracy for America but I also believe in authority. We run amuck when we do as we please, as we feel. Thus have we become a dancing, frivolous, sensual people. We need to be sobered. Economy and hard work will do us good. We need discipline.

AUTHORITY.

We are under authority. Christ has the right to tell us to go and we have no alternative. Too long we have held the idea that we could do as we pleased. And then somebody compromised by saying in idle fallacy, "If you can't go, send." Christ never said that! He said, "Go!" You have no right to change his command. No, he said, "Go" and there is no other way. You must go. I must go. All of us must go. Only cowards send substitutes. But it does not mean necessarily in your case that you must go to China. It may mean that and if it does you must go. Every man ought to say, "Now if God wants me to go as a missionary that would be the best way for me to invest my energies and I will go." You see Christ knows best what to do with us. Some of us he wants in the new west. Some of us he wants in the rural communities. Some of us he wants in India. Find out where you are wanted and go. I believe that right now God wants me to go and seek the lost in Pittsburgh and that's what I'm doing. But we are all under authority and all must do the going. Money is a cheap substitute for self. When a man loves his wife he gives her himself; when he gets tired of her he gives her money—only.

"MAKE DISCIPLES."

That is great business. I met a man last Sunday who is constructing a wonderful building. I admire him. It is a great thing to build a bridge, paint a picture, write a poem or a book. But the biggest of big business is to build the kingdom. And mind you that is a bigger job than building up a church! We need to put the emphasis for a few years now on the kingdom. We are to win men, broadly, to the kingdom of Christ. We are not to make sectarians but Christians. Christianity has failed! Christianity was powerless to stop the war! But the simple religion of Jesus has not failed. It has only been tried a little. Wherever and whenever it has been tried it has worked. Our job is to win men to live like Jesus. And the only way to do that is to live that way ourselves. The torch kindles others.

"TEACH THEM."

This is the day of Religious Education. Churches that can, are engaging men specially trained to head their Bible schools. Education is a long, slow process. It means more than reading a tract. It begins in our homes with parents who take time to love their children into the Way. We must cause our boys and girls to love the truth. It is not enough to know it. God bless the faithful fathers and mothers and those unappreciated people known as Sunday-school teachers. Great will be their reward.

"I AM WITH YOU."

Not alone do we do this. Jesus is with us all the way. He is with the parent, the teacher, the preacher, the evangelist—ALWAYS.

A CHRISTIAN MOTHER.

Mothers will ever be holy,
But holiest when they believe
Christ in "these little ones" cometh,
When these in His name they receive.

"Blessed art thou among women,"
Whose bosom enparadised me!
Sent by the Friend of the children,
I doubly was welcome to thee.

He said, the Great Son of Mary,
Who thought on the cross of her need:
"She who My Father's will doeth,
Lo! she is My mother indeed."

Lord, with what bonds Thou dost bind me;
My mother, she also is Thine!
Mother! by ties, O! how tender;
Thy Savior, He also is mine!

According to the census of 1910, the number of women in "domestic and personal service" has increased 25 per cent in ten years.

The Mid-Week Service

By SHIRAS JONES.

TOPIC FOR DECEMBER 9.

(Missionary Meeting.)

Pioneer Studies—Isaac Errett. John 8:31-36; Gal. 5:11-18.

It is a fallacy to reason that because a great religious leader asserted his freedom therefore his followers are free. The leader who valued his own freedom may try to impose upon his followers a new yoke of bondage. Even if he pleads the cause of all men and begs them to be free, those who accept him as a leader may misunderstand him and transform his independent utterances into dogmas not to be examined by free intelligence. Alexander Campbell and his associates were free men in Christ Jesus. They could not make all men free who were greatly influenced by them; they could only give an example of freedom. Moral and religious freedom comes to the man who learns to value truth and goodness for their own sakes and not because they have the impress of authority upon them. When the Disciples became entangled in a yoke of bondage, Isaac Errett arose to preach freedom.

TRIBUTE TO A LEADER.

Isaac Errett was greatly indebted to Alexander Campbell and this debt he gladly acknowledged. That he was not overpowered by the commanding personality of Mr. Campbell to the extent that he lost his independence is clear to all who have studied his career. His word of praise for the man whom he honored is also an announcement of his own right and the right of his brethren to be free.

THE EDITOR.

Isaac Errett served the cause he advocated through the columns of the Christian Standard. He was the founder and editor of this journal. It came into being because there was a "general demand for a weekly paper which should exhibit the apostolic spirit as well as the apostolic letter." In the first issue of the Standard, he writes: "In regard to the general style, tone, and spirit of the paper, we can only say that we have an ideal which we shall strive to realize. We shall seek to be gentle and courteous, but we are determined to be independent. Deference to the counsels of age and experience; respectful attention to the suggestions of friend and foe; suitable regard for honest convictions and prejudices—these we can promise but, after all, our own best convictions must control us. We warn our readers that we set out, not to please them, but to please God; to strike boldly at error and wrong, and to utter freely our honest convictions, on grave and weighty themes, which can only be made profitable by free and manly discussion. We indulge no luxurious dream of pleasing everybody. To all who can respect the frank and courteous utterance of earnest convictions, we expect the Standard to be welcome. He lived up to his promise and discussed issues as a free man with free men.

MISSIONARY LEADERSHIP

Isaac Errett believed in missions and preached missions. He encouraged the women who organized the Christian Women's Board of Missions. He was made president of the Foreign Christian Missionary Society when it came into being in 1873. With tongue and pen he taught a gospel for the world. Perhaps this was his greatest service to freedom, for the minds of men cannot be free unless they are occupied with great themes. The slave talks of petty themes in a petty way. He extorts self. Isaac Errett taught his brethren to lose themselves in the cause of a world-wide religion, and to have the freedom of this religion.

Gal. 2:4; 4:9; 1 Cor. 19:29; 2 Cor. 4:17; 1 Pet. 2:16; 2 Pet. 2:19; Gal. 6:4.

The Church and its College

November is Thanksgiving month—the month in which our annual Thanksgiving Day occurs—and would seem the time to tell of the thankfulness of

WILLIAM WOODS COLLEGE

to its patrons and to the churches who have contributed to its splendid success as a leading educational institution of the Middle West. It instructs young women in Music, Art, Expression, Literature and Home Economics, teaches Culture and Refinement, and is enjoying the best year of its quarter-century history. This accredited Junior College is conducted under the auspices of the Christian churches of Missouri.

WILLIAM WOODS COLLEGE

FULTON, MO.

THE MEANING OF BAPTISM.

(Continued from page 21.)

I did not, nor do I, argue that words never change their meaning—never depart from their etymological import. Nay, I have often asserted that an almost infinite variety of changes has occurred, and will occur, in the words of all living tongues.

That one man should misunderstand another in the heat of debate is not astonishing; but that a careful reader of the matter involved, in a book in which the mistake was expressly corrected, should misrepresent an author through a misunderstanding, is marvelous. Mr. Campbell was careful to disclaim the very thing that Mr. Morrison attributes to him, and thus makes the great philologist stultify himself!

The crux in our author's argument against immersion is in the assumption that baptism was not a new practice introduced by John under divine direction, but that it was already in existence in the practice of the Jews in making proselytes. There was some excuse for this blunder years ago before historical research had thrown its light upon the subject. The modern and well-established view of the matter is presented by Meyer, the great German exegete, in the following language:

The baptism of John has been erroneously regarded as a modified application of the Jewish baptism of proselytes. For the baptism of proselytes, the oldest testimony to which occurs in the Gemara Babil., Jebamoth (46:2), and regarding which Philo, Josephus and the more ancient Targumists are altogether silent, did not arise till after the destruction of Jerusalem ("Commentary on Matthew," p. 77).

One who undertakes to instruct the public should be acquainted with the modern phases of the subjects he handles.

Another baseless assumption made by our author is that, at the time of John, baptism had come to be the name of an initiatory ceremony, and had no reference whatever to action—that it simply meant "initiation," without reference to method.

A more baseless figment than this never was born of the human imagination. There is not an instance of the use of baptizo known to the Greek literature of the apostolic age in which the word did not specifically mean to immerse, and it is significant that our author does not attempt to make out his case by referring to any such instance. Moreover, it is universally admitted that proselyte baptism, when it did come in, was immersion.

The following deserves a conspicuous place in some "old curiosity shop":



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With this emphasis upon baptism as an abstract institution of personal obedience, it is not strange that among Disciples and Baptists a ceremony known as the "Right Hand of Fellowship" has been invented to take the place from which baptism has been pushed by this legalistic theory. Lacking its symbolism, the so-called Right Hand of Fellowship comes nearer answering to the baptism of the New Testament than does baptism as interpreted by its legalistic advocates.

The "Disciples" do not hold baptism to be an "abstract institution," and what our author means by "an abstract institution of personal obedience" is a problem that it will require the proverbial "Philadelphia lawyer" to solve. It is certain that baptism is an ordinance that requires "personal obedience." But the most curious thing in this curious jumble of words is the notion that the "Right Hand of Fellowship" has "been invented to take the place" of baptism! The general view of the disciples is that baptism completes the process of induction into the body of Christ or the church in its broadest sense, and that the "hand of fellowship" simply receives one into the fellowship of a local congregation. A tyro in such matters should know this. The term "legalistic" is an earmark of a certain class of writers.

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